



# CHRISTOLOGICAL CONTROVERSIES

## CHRIST OVER CREEDS

JAKE BRANCATELLA



# Course Outline

- Reasons for studying the incarnation
- What is the incarnation
- Why do Christians believe in it?
- What did early Church fathers believe about Christ?
- Alexandrian School of Christology
- Antiochian School of Christology
- Council of Chalcedon
- Third Council of Constantinople
- Monothelitism
- Reformation Christology Debates

# Course Outline Cont

- What is a human nature?
- Concrete vs. abstract nature views
- Dichotomous vs. trichotomous views
- What is a human person?
- Arguments against Chalcedon
- Christological Heresies
- Anhypostasia/Enhypostasia distinction
- The Logical Problem of the Incarnation
- Models of the Incarnation
- Linguistic vs. Metaphysical Solutions
- Reduplicative predication

# Course Outline Cont

- Classical vs. relative identity
- Transformational vs. relational models
- Christ's human nature concrete or abstract?
- Compositionalist models
- Classical theism incompatible with the Incarnation
- Kenotic Christology
- Loke's DPM and criticism
- Two-person vs. No-person dilemma
- Who did not know the hour?
- Is the Incarnation a Mystery?
- Applying knowledge to dawah

# Why study the incarnation?

- Billions of Christians believe in the doctrine
- Dawah—Know what Christians believe
- Know the historical development of the doctrine
- Know who God is
- New appreciation for the Islam and Tawheed

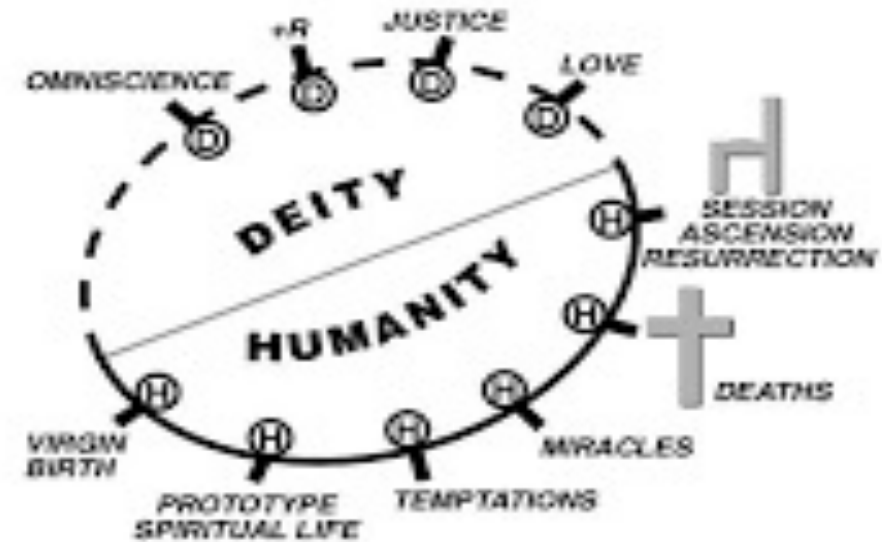
# What is the incarnation?

- The incarnation is a central doctrine of Christianity.
- The word incarnation is derived from a Latin word (incarnare), which literally means to become flesh (The Word becomes flesh John's Gospel).
- Christology- the study of the person, nature, and role of Christ
- The second person of the Trinity, the Son adds a human nature to Himself
- God becomes a man in Jesus of Nazareth
- Mirror image of the Trinity.
- Trinity is one nature, multiple persons. Incarnation is one-person, multiple natures

# Hypostatic Union

- A common term used to denote the union of two natures in the one person of Christ.

THE HYPOSTATIC UNION:  
DIVINE AND HUMAN NATURES OF JESUS CHRIST



1992 Spiritual Dynamics Series  
2 June 1998, Lesson Number 1001

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# Why Do Christians Believe it?

- Christians believe that it is based in scripture ie the Bible (John 1, Philippians 2, etc)
- The incarnation is also affirmed at early ecumenical church councils (Council of Chalcedon)
- Many early church fathers affirmed the doctrine in their writings (Athanasius, Cappadocian Fathers, St. Cyril of Alexandria, etc)



# Early Church Fathers and Christ

- Did they believe Jesus was God?
- Did they believe he was the second person of a Trinity?
- Would their views be deemed heretical today?
- Why is this relevant?

# Early Muslims an Example for the Ummah

- The Prophet, peace and blessings be upon him, said, “The best people are those of my generation, then those who come after them, then those who come after them. Then, there will come people after them whose testimony precedes their oaths and their oaths precede their testimony.” Bukhari 6429

# Clement of Rome 35-99

- First apostolic church father
- Successor to Peter as bishop of Rome
- Letter to the Corinthians
- Chapter 35 "The Creator and Father of all worlds, the Most Holy, alone [knows](#) their amount and their beauty."
- Chapter 59 "Let all the nations [know](#) that You are God alone and [Jesus Christ](#) is Your Son, and we are Your people and the sheep of Your pasture."

# Polycarp 69-155

- Said to be a disciple of John the Apostle
- Letter to the Philippians
- "But may the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God"
- "Mercy to you, and peace from God Almighty, and from the Lord Jesus Christ, our Saviour, be multiplied."

# Athenagoras 133-190

- Athenagoras A Pleas For the Christians Chapter 10
- "But if, in your surpassing intelligence, it occurs to you to inquire what is meant by the [Son](#), I will state briefly that He is the first product of the [Father](#), not as having been brought into [existence](#) (for from the beginning, [God](#), who is the [eternal](#) mind [νοῦς], had the [Logos](#) in Himself, being from [eternity](#) instinct with [Logos](#) [λογικός]); but inasmuch as He came forth to be the idea and energizing power of all material things, which lay like a nature without attributes, and an inactive earth, the grosser particles being mixed up with the lighter. The prophetic Spirit also agrees with our statements. The Lord, it says, made me, the beginning of His ways to His works. [Proverbs 8:22](#)"

# Justin Martyr 100-165

- Justin Martyr declares Jesus to be “another God” that is subject to the Father
- Dialogue with Trypho Chapter 56
- "I shall attempt to persuade you, since you have understood the Scriptures, [of the truth] of what I say, that there is, and that there is said to be, another God and Lord subject to the Maker of all things; who is also called an Angel, because He announces to men whatsoever the Maker of all things— above whom there is no other God — wishes to announce to them."

# Justin Martyr Cont.

- Jesus numerically distinct from God the Father
- "I shall endeavour to persuade you, that He who is said to have appeared to [Abraham](#), and to Jacob, and to [Moses](#), and who is called [God](#), is distinct from Him who made all things — numerically, I mean, not [distinct] in will."



# Justin Martyr Cont.

- Chapter 60
- "He who has but the smallest intelligence will not venture to assert that the Maker and Father of all things, having left all supercelestial matters, was visible on a little portion of the earth."
- Justin mocks the notion of the Father becoming incarnate
- Platonic influence on the impossibility of the Father becoming incarnate

# Justin Martyr Cont.

- Chapter 48-49
- Trypho: "We have heard what you think of these matters. Resume the discourse where you left off, and bring it to an end. For some of it appears to me to be paradoxical, and wholly incapable of proof. For when you say that this Christ existed as God before the ages, then that He submitted to be born and become man, yet that He is not man of man, this [assertion] appears to me to be not merely paradoxical, but also foolish.
- Justin: I know that the statement does appear to be paradoxical, especially to those of your race, who are ever unwilling to understand or to perform the [requirements] of God, but [ready to perform] those of your teachers, as God Himself declares...

# Justin Martyr Cont.

- [Isaiah 29:13](#) ...Now assuredly, Trypho, [the [proof](#)] that this man is the Christ of God does not fail, though I be unable to prove that He [existed](#) formerly as Son of the Maker of all things, being [God](#), and was born a man by the [Virgin](#). But since I have certainly [proved](#) that this man is the Christ of [God](#), whoever He be, even if I do not prove that He pre-[existed](#), and submitted to be born a man of like [passions](#) with us, having a body, according to the Father's will; in this last matter alone is it just to say that I have erred, and not to deny that He is the [Christ](#), though it should appear that He was born man of [men](#), and [nothing more] is [proved](#) [than this], that He has become Christ by election..

# Justin Martyr Cont.

- ...For there are some, my friends, of our race, who admit that He is Christ, while holding Him to be man of men; with whom I do not agree, nor would I, even though most of those who have [now] the same opinions as myself should say so; since we were enjoined by Christ Himself to put no [faith](#) in [human](#) doctrines, but in those proclaimed by the blessed [prophets](#) and taught by Himself. Trypho: Those who affirm him to have been a [man](#), and to have been anointed by election, and then to have become Christ, appear to me to speak more plausibly than you who hold those opinions which you express. For we all expect that Christ will be a man [born] of [men](#), and that Elijah when he comes will anoint him. But if this man appear to be Christ, he must certainly be [known](#) as man [born] of men; but from the circumstance that Elijah has not yet come, I infer that this man is not He [the Christ]."

# Irenaeus 130-202

- Disciple of Polycarp
- Wrote a text entitled *Against Heresies*
- Book 1 Chapter 22.1
- "For God needs none of all these things, but is He who, by His Word and Spirit, makes, and disposes, and governs all things, and commands all things into [existence](#) — He who formed the world (for the world is of all) — He who fashioned man — He [who] is the [God](#) of [Abraham](#), and the [God](#) of Isaac, and the [God](#) of Jacob, above whom there is no other [God](#), nor initial principle, nor power, nor pleroma — He is the Father of [our Lord Jesus Christ](#), as we shall prove."

# Irenaeus Cont.

- Book 3 Chapter 6.4
- "Wherefore I do also call upon you, Lord God of [Abraham](#), and God of Isaac, and God of Jacob and [Israel](#), who is the Father of [our Lord Jesus Christ](#), the God who, through the abundance of Your mercy, has had a favour towards us, that we should [know](#) You, who has made heaven and earth, who rule over all, who is the only and the [true God](#), above whom there is none other [God](#); grant, by [our Lord Jesus Christ](#), the governing power of the [Holy Spirit](#); give to every reader of this book to [know](#) You, that You are God alone, to be strengthened in You, and to avoid every [heretical](#), and godless, and impious doctrine."

# Irenaeus Cont.

- Book 4 Chapter 36.6
- "Both the Lord, then, and the [apostles](#) announce as the one only [God](#) the [Father](#), Him who gave the law, who sent the [prophets](#), who made all things; and therefore does He say, He sent His armies, because every man, inasmuch as he is a [man](#), is His workmanship, although he may be [ignorant](#) of his God. For He gives [existence](#) to all; He, who makes His sun to rise upon the [evil](#) and the [good](#), and sends rain upon the just and [unjust](#). [Matthew 5:45](#)



# Irenaeus Cont.

- Book 4 Chapter 20.3-4
- "I have demonstrated... that the Word, namely the Son, was always with the Father; and that Wisdom also, which is the Spirit, was present with Him, anterior to all creation, He declares by Solomon [in [Proverbs 3:19-20](#)]: “God by Wisdom founded the earth, and by understanding hath He established the heaven. By His knowledge the depths burst forth, and the clouds dropped down the dew.”

# Irenaeus Cont.

- “And again [in [Proverbs 8:22-5](#)]: “The Lord created me at the beginning of His ways in His work: He set me up from everlasting, in the beginning, before He made the earth... he brought me forth.” And again [in [Proverbs 8:27-31](#)]: “When He prepared the heaven, I was with Him... I was He in whom He rejoiced, and throughout all time I was daily glad before His face, when He rejoiced at the completion of the world, and was delighted in the sons of men.” There is therefore one God, who by the Word and Wisdom created and arranged all things...”

# Irenaeus on John 17:3

- Book 4 Chapter 1.2
- "Now to whom is it not clear, that if the Lord had known many fathers and gods, He would not have taught His disciples to know [only] one God, John 17:3 and to call Him alone Father? But He did the rather distinguish those who by word merely (verbo tenus) are termed gods, from Him who is truly God, that they should not err as to His doctrine, nor understand one [in mistake] for another. And if He did indeed teach us to call one Being Father and God, while He does from time to time Himself confess other fathers and gods in the same sense, then He will appear to enjoin a different course upon His disciples from what He follows Himself...

# Ireneaus on John 17:3 Cont.

- ...Such conduct, however, does not bespeak the good teacher, but a misleading and invidious one. The [apostles](#), too, according to these men's showing, are [proved](#) to be transgressors of the commandment, since they confess the Creator as [God](#), and Lord, and Father, as I have shown — if He is not alone God and Father. [Jesus](#), therefore, will be to them the author and teacher of such transgression, inasmuch as He commanded that one Being should be called Father, [Matthew 23:9](#) thus imposing upon them the [necessity](#) of confessing the Creator as their Father, as has been pointed out."

# Irenaeus Cont.

- Book 3 Chapter 9.1
- "This, therefore, having been clearly demonstrated here (and it shall yet be so still more clearly), that neither the [prophets](#), nor the [apostles](#), nor the Lord Christ in His own person, did acknowledge any other Lord or [God](#), but the God and Lord supreme: the [prophets](#) and the [apostles](#) confessing the Father and the [Son](#); but naming no other as [God](#), and confessing no other as Lord: and the Lord Himself handing down to His [disciples](#), that He, the [Father](#), is the only God and Lord, who alone is God and ruler of all; — it is incumbent on us to follow, if we are their [disciples](#) indeed, their testimonies to this effect.... here is therefore one and the same [God](#), the Father of our Lord..."

# Irenaeus Son Doesn't Know the Hour

- Book 2 Chapter 28
- "But, beyond reason inflated [with your own wisdom], you presumptuously maintain that you are acquainted with the unspeakable mysteries of God; while even the Lord, the very Son of God, allowed that the Father alone knows the very day and hour of judgment, when He plainly declares, But of that day and that hour knows no man, neither the Son, but the Father only. If, then, the Son was not ashamed to ascribe the knowledge of that day to the Father only, but declared what was true regarding the matter, neither let us be ashamed to reserve for God those greater questions which may occur to us. For no man is superior to his master...

# Irenaeus Father is Greater Than Son

- ...For if any one should inquire the reason why the [Father](#), who has fellowship with the Son in all things, has been declared by the Lord alone to [know](#) the hour and the day [of judgment], he will find at present no more suitable, or becoming, or safe reason than this (since, indeed, the Lord is the only [true](#) Master), that we may learn through Him that the Father is above all things. For the [Father](#), says He, is greater than I. [John 14:28](#)



# Ireneaus Father More Knowledge Than Son

- “The Father, therefore, has been declared by our Lord to excel with respect to [knowledge](#); for this reason, that we, too, as long as we are connected with the scheme of things in this world, should leave perfect [knowledge](#), and such questions [as have been mentioned], to [God](#), and should not by any chance, while we seek to investigate the sublime nature of the [Father](#), fall into the danger of starting the question whether there is another God above God.”

# Tertullian 155-220

- Did Tertullian believe in the Trinity as some apologists claim?
- First known writer in Latin to use the word Trinity (trinitas).

# Tertullian Cont.

- Tertullian says the Son is not eternal.
- Against Hermogenes Chapter 3
- "Because God is in like manner a Father, and He is also a Judge; but He has not always been Father and Judge, merely on the ground of His having always been God. For He could not have been the Father previous to the [Son](#), nor a Judge previous to [sin](#). There was, however, a time when neither [sin](#) [existed](#) with Him, nor the Son; the former of which was to constitute the Lord a Judge, and the latter a Father. In this way He was not Lord previous to those things of which He was to be the Lord. But He was only to become Lord at some future time: just as He became the Father by the [Son](#), and a Judge by [sin](#), so also did He become Lord by means of those things which He had made, in order that they might serve Him."

# Tertullian Cont.

- Tertullian Against Praxeus Chapter 7
- The Son was created.
- "Then, therefore, does the Word also Himself assume His own form and [glorious](#) garb, His own sound and vocal utterance, when God says, Let there be light. [Genesis 1:3](#) This is the perfect nativity of the Word, when He proceeds forth from God — formed by Him first to devise and think out all things under the name of Wisdom — The Lord created or formed me as the beginning of His ways; [Proverbs 8:22](#) then afterward begotten, to carry all into effect — When He prepared the heaven, I was present with Him."

# Tertullian Cont.

- Tertullian Against Praxeus Chapter 16
- The Son was always deficient in knowledge
- “For He it was who at all times came down to hold converse with men, from Adam on to the patriarchs and the prophets, in vision, in dream, in mirror, in dark saying; ever from the beginning laying the foundation of the course of His dispensations, which He meant to follow out to the very last. Thus was He ever learning even as God to converse with men upon earth, being no other than the Word which was to be made flesh. But He was thus learning (or rehearsing), in order to level for us the way of faith, that we might the more readily believe that the Son of God had come down into the world, if we knew that in times past also something similar had been done...

# Tertullian Cont.

- ...For as it was on our account and for our learning that these events are described in the Scriptures, so for our sakes also were they done — (even ours, I say), upon whom the ends of the world have come. 1 Corinthians 10:11 In this way it was that even then He knew full well what human feelings and affections were, intending as He always did to take upon Him man's actual component substances, body and soul, making inquiry of Adam (as if He were ignorant), Where are you, Adam? Genesis 3:9 — repenting that He had made man, as if He had lacked foresight; Genesis 6:6 tempting Abraham, as if ignorant of what was in man; offended with persons, and then reconciled to them; and...

# Tertullian Cont.

- ...whatever other (weaknesses and imperfections) the heretics lay hold of (in their assumptions) as unworthy of God, in order to discredit the Creator, not considering that these circumstances are suitable enough for the Son, who was one day to experience even human sufferings — hunger and thirst, and tears, and actual birth and real death, and in respect of such a dispensation made by the Father a little less than the angels.”



# Origen 184-253

- Most prolific early church writer
- Responsible for the Hexapla (critical edition of the Bible)
- Respected at his time, but not considered a saint by most Christian authorities due to controversial views
- Popularized eternal generation doctrine
- What was his view of Christ?

# Origen Cont.

- Origen's rejection of the homoousion (same substance) doctrine
- “As we might expect, the idea that the Son was begotten from the Father's essence in Origen's milieu suggests a diminishment, material division, or corporeal passion like a human birth (Com.Jn. 20.157–58). While Origen holds that the Son is divine in nature like God the Father, he firmly denies that they share the same being. Similar to the term hypostasis, “being” denotes the actual existence of a thing as well as its nature....

# Origen Cont.

- “To say that two things have the same being or substance means either that they are the very same thing and not two things at all, or else that they share a common nature as members of a class (Com.Jn. 13.147–50) or by participating in the nature of a third, higher thing (Princ. 4.4.9). Origen vehemently opposes each of these ideas in reference to the Trinity.” The Unity of Christ, Christopher A. Beeley

# Origen Cont.

- Stanford Encyclopedia of Philosophy Entry on Origen
- “The agent whom we call the Second Person of the Trinity is “another god” at Dialogue with Heraclides 2 and a “second god” on two occasions in his work Against Celsus (5.39, 5.61).”

# Origen Cont.

- Stanford Encyclopedia of Philosophy Entry on Origen
- “To explain the selective use of the definite article in John 1.1, he characterizes the Father (ho theos) as autotheos, very God, in contrast to the Son who is merely theos (CommJohn 2.7.16–18); when he suggests, however, that the Father is higher than nous (Against Celsus 7.45).... On the other hand nothing, not even the second person, proceeds directly from the immutable ousia of God (CommJohn 13.25.153 and 20.18.157)

# Church Fathers on John 14:28

- John 14:28 “You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.”
- What does this text mean?
- If Jesus is God, then how could the Father be greater than him?
- Is this Jesus being humble?
- Does this only have to do with the incarnation?
- How did the church fathers exegete this passage?

# Irenaeus

- Against Heresies Book 2
- “For if any one should inquire the reason why the Father, who has fellowship with the Son in all things, has been declared by the Lord alone to know the hour and the day [of judgment], he will find at present no more suitable, or becoming, or safe reason than this (since, indeed, the Lord is the only true Master), that we may learn through Him that the Father is above all things. For “the Father,” says He, “is greater than I.” The Father, therefore, has been declared by our Lord to excel with respect to knowledge; for this reason, that we, too, as long as we are connected with the scheme of things in this world, should leave perfect knowledge, and such questions [as have been mentioned], to God, and should not by any chance, while we seek to investigate the sublime nature of the Father, fall into the danger of starting the question whether there is another God above God.”

# Origen

- [Origen Against Celsus](#), [Book](#) 8, [Chapter](#) 14
- “And it is He whom we call Son of God—Son of that God, namely, whom, to quote the words of Celsus, “we most highly reverence;” and He is the Son who has been most highly exalted by the Father. Grant that there may be some individuals among the multitudes of believers who are not in entire agreement with us, and who incautiously assert that the Saviour is the Most High God; however, we do not hold with them, but rather believe Him when He says, “The Father who sent Me is greater than I.” We would not therefore make Him whom we call Father inferior—as Celsus accuses us of doing—to the Son of God.”



# Alexander of Alexandria

- “...in this alone is He inferior to the Father, that He is not unbegotten. For He is the very exact image of the Father, and in nothing differing from Him. For it is clear that He is the image fully containing all things by which the greatest similitude is declared, as the Lord Himself hath taught us, when He says, “My Father is greater than I...Therefore to the unbegotten Father, indeed, we ought to preserve His proper dignity, in confessing that no one is the cause of His being; but to the Son must be allotted His fitting honour, in assigning to Him, as we have said, a generation from the Father...But we must say that to the Father alone belongs the property of being unbegotten, for the Saviour Himself said, “My Father is greater than I.”

# Athanasius

- “And hence it is that the Son too says not, ‘My Father is better than I lest we should conceive Him to be foreign to His Nature, but ‘greater,’ not indeed in greatness, nor in time, but because of His generation from the Father Himself, nay, in saying ‘greater’ He again shows that He is proper to His essence...that the Son has been generated from the Father, God from God, Light from Light, and that His origin, as aforesaid, no one knows, but the Father only...”

# Gregory of Nazianzus

- Theological Oration 30
- “As your third point you count the Word Greater; and as your fourth, To My God and your God. And indeed, if He had been called greater, and the word equal had not occurred, this might perhaps have been a point in their favour. But if we find both words clearly used what will these gentlemen have to say? How will it strengthen their argument? How will they reconcile the irreconcilable? For that the same thing should be at once greater than and equal to the same thing is an impossibility; and the evident solution is that the Greater refers to origination, while the Equal belongs to the Nature; and this we acknowledge with much good will...

# Gregory of Nazianzus Cont

- ... But perhaps some one else will back up our attack on your argument, and assert, that That which is from such a Cause is not inferior to that which has no Cause; for it would share the glory of the Unoriginate, because it is from the Unoriginate. And there is, besides, the Generation, which is to all men a matter so marvellous and of such Majesty. For to say that he is greater than the Son considered as man, is true indeed, but is no great thing. For what marvel is it if God is greater than man? Surely that is enough to say in answer to their talk about Greater.”

# Basil

- “And again, “My Father is greater than I.” This passage is also employed by the ungrateful creatures, the brood of the evil one...But there is another sense underlying the expression. In what is it extraordinary that He who “is the Word and was made flesh” confesses His Father to be greater than Himself, when He was seen in glory inferior to the angels, and in form to men?...this is why the Son is less than the Father; for your sakes He was made dead to free you from death and make you sharer in heavenly life. It is just as though any one were to find fault with the physician for stooping to sickness, and breathing its foul breath, that he may heal the sick.”

# Hilary

- On the Trinity
- “All is uttered in agreement with His unity of Spirit with the Father, and the properties of that nature, which He possesses by virtue of His birth. That birth, which brought Him into being, constituted Him divine, and His being reveals the consciousness of that divine nature. God the Son confesses God His Father, because He was born of Him; but also, because He was born, He inherits the whole nature of God.”

# Augustine

- On the Trinity
- “And not, therefore, without cause the Scripture says both the one and the other, both that the Son is equal to the Father, and that the Father is greater than the Son. For there is no confusion when the former is understood as on account of the form of God, and the latter as on account of the form of a servant... For both the Son and the Holy Spirit, according to the form of God, are equal to the Father, because neither of them is a creature, as we have already shown: but according to the form of a servant He is less than the Father, because He Himself has said, “My Father is greater than I;” and He is less than Himself, because it is said of Him, He emptied Himself...”

# John of Damascus

- Exposition of the Orthodox Faith
- “But if we say that the Father is the origin of the Son and greater than the Son, we do not suggest any precedence in time or superiority in nature of the Father over the Son or superiority in any other respect save causation. And we mean by this, that the Son is begotten of the Father and not the Father of the Son, and that the Father naturally is the cause of the Son: just as we say in the same way not that fire proceedeth from light, but rather light from fire. So then, whenever we hear it said that the Father is the origin of the Son and greater than the Son, let us understand it to mean in respect of causation...And others make known the fact of His origin from the Father as cause, for instance My Father is greater than I. For from Him He derives both His being and all that He has...”

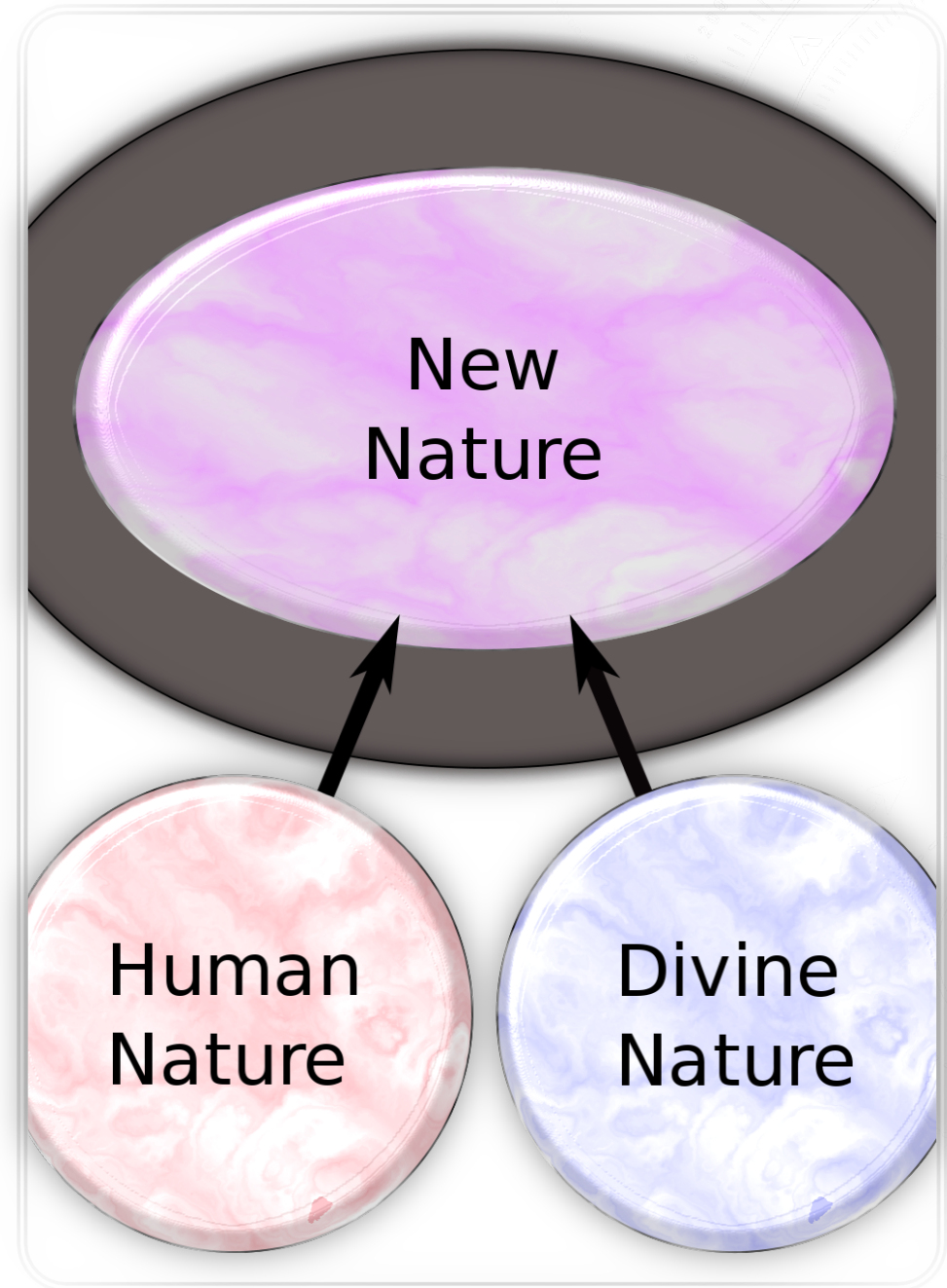


# Alexandrian School

- Alexandrian school--Monophysite position (one nature). After the incarnation the logos (Word) possessed a single divine-human nature. Known as “God in a bod” Christology
- Apollinaris of Laodicea was a Monophysite that was condemned as a heretic in the 4<sup>th</sup> century CE
- Apollinarianism deemed heretical because It states that Christ did not have a human soul or mind. If Christ did not possess a human soul or mind, then he could not be truly/fully human
- Gregory of Nyssa stated that Apollinaris’ view resulted in God becoming an animal
- Christ only had one will, not two
- Gregory of Nazianzus said, “that which is not assumed is not saved”, which became a dictum of the church
- Implications for soteriology that Christ could not redeem humanity

# Monophysite Christology

Christ only had one nature  
(divine-human nature).



# Antiochian School

- Antiochian school--Diophysite position. Christ had two natures (human and divine)
- The divine Son was joined with a human soul and body
- This became the orthodox Christology of the church at the Council of Chalcedon in 451 CE
- Nestorius was a member of the Antiochian school
- Nestorianism-the idea that Christ was two persons (human and divine)
- Nestorianism was declared a heresy in 431 CE for it posited two persons in Christ or two Sons
- The Antiochian school seemed to entail Nestorianism

# Athanasius' Christology

- Dualistic Christology
- Influenced by Origen
- Held that Christ did not have a human soul
- “God in a bod” Christology
- Utilized Marcellus' Against Asterius to attack the Arians

# Athanasius' Dislike for the Arians

- Against the Arians, Book 1
- “But, whereas one [heresy](#), and that the last, which has now risen as harbinger of [Antichrist](#), the [Arian](#), as it is called, considering that other [heresies](#), her elder sisters, have been openly proscribed, in her craft and cunning, affects to array herself in Scripture language, like her father the [devil](#), and is forcing her way back into the Church's paradise — that with the pretence of [Christianity](#), her smooth sophistry (for reason she has none) may deceive men into wrong thoughts of [Christ](#) — nay, since she has already seduced certain of the foolish, not only to corrupt their ears, but even to take and eat with Eve, till in their [ignorance](#) which ensues they think bitter sweet, and admire this loathsome [heresy](#), on this account I have thought it necessary, at your request, to unrip 'the folds of its breast-plate,' and to show the ill savour of its folly.”

# Athanasius' Dislike for the Arians Cont

- “Next they turn to silly women, and address them in turn in this womanish language; 'Had you a son before bearing? Now, as you had not, so neither was the Son of God before His generation.' In such language do the disgraceful men sport and revel, and liken God to men, pretending to be Christians, but changing God's glory 'into an image made like to corruptible man.’”
- Also, compares Arians to Jews

# Son Generated from Being Not Will

- Against the Arians, Book 3
- “But if the Will of God is Wisdom and Understanding, and the Son is Wisdom, he who says that the Son is 'by will,' says virtually that Wisdom has come into being in wisdom, and the Son is made in a son, and the Word created through the Word ; which is incompatible with God and is opposed to His Scriptures. For the Apostle proclaims the Son to be the own Radiance and Expression, not of the Father's will, but of His Essence Itself, saying, 'Who being the Radiance of His [glory](#) and the Expression of His Subsistence [Hebrews 1:3](#).' ...

# Son Generated from Being Not Will Cont

- ... But if, as we have said before, the Father's Essence and Subsistence be not from will, neither, as is very plain, is what is proper to the Father's Subsistence from will; for such as, and so as, that Blessed Subsistence, must also be the proper Offspring from It. And accordingly the Father Himself said not, 'This is the Son originated at My will,' nor 'the Son whom I have by My favour,' but simply 'My Son,' and more than that, 'in whom I am well pleased;' meaning by this, This is the Son by nature; and 'in Him is lodged My will about what pleases Me.'”



# Son Generated from Being Not Will Cont

- Those who disagree and say the Son is of the Father's will are children of the devil
- “After so many [proofs](#) against them, at which even the [devil](#) who is their father had himself been abashed and gone back, again as from their perverse heart they mutter forth other expedients, sometimes in whispers, sometimes with the drone of gnats; 'Be it so,' say they; 'interpret these places thus, and gain the victory in reasonings and [proofs](#); still you must say that the Son has received being from the Father at His [will](#) and pleasure;' for thus they deceive many, putting forward the will and the pleasure of [God](#).”

# Gregory of Nyssa on Eternal Generation

- Against Eunomius Book 3
- “The immediate conjunction (of Father and Son) does not exclude the willing of the Father as if He had a Son without choice by some necessity of his nature. But neither does the willing separate the Son from the Father, coming in between them as a kind of interval. So we neither reject from our doctrine the willing of the Begetter in reference to the Son as if it were forced out, as it were, by the conjunction of the Son’s unity with the Father, nor do we in any way break that inseparable connection when we regard willing as involved in the generation.”
- Is Gregory of Nyssa a child of the devil according to Athanasius?

# Interpretation of Proverbs 8

- Against the Arians, Book 2
- Proverbs 8:22 does not refer to eternal generation, but to the incarnation
- “For in this passage, not as signifying the Essence of His Godhead, nor His own everlasting and genuine generation from the [Father](#), has the Word spoken by Solomon, but on the other hand His manhood and Economy towards us.”
- People who disagree with him on Proverbs 8:22 are swine and dogs
- “I did indeed think that enough had been said already against the hollow professors of [Arius's madness](#), whether for their refutation or in the [truth's](#) behalf, to insure a cessation and repentance of their [evil](#) thoughts and words about the Saviour. They, however, for whatever reason, still do not succumb; but, as swine and dogs wallow in their own vomit and their own mire, rather invent new expedients for their irreligion...

# Interpretation of Proverbs 8 Cont

- ...Thus they misunderstand the passage in the Proverbs, 'The Lord has created me a beginning of His ways for His works ,' and the words of the Apostle, 'Who was faithful to Him that made Him [Hebrews 3:2](#),' and straightway argue, that the [Son of God](#) is a work and a creature...let us proceed afresh to take up the question of the sense of these, to remind the [faithful](#), and to show from each of these passages that they have no [knowledge](#) at all of [Christianity](#). Were it otherwise, they would not have shut themselves up in the unbelief of the present [Jews](#)...”

# Athanasius' Did the Son Know the Hour?

- “He who said shortly before, 'No one knows, no not the Son,' now says not 'I know not,' but 'ye know not.' In like manner then, when His disciples asked about the end, suitably said He then, 'no, nor the Son,' according to the flesh because of the body; that He might show that, as man, He knows not; for ignorance is proper to man. If however He is the Word, if it is He who is to come, He to be Judge, He to be the Bridegroom, He knows when and in what hour He comes...
- When speaking of Lazarus clearly mentions body AND soul
- “In like manner also about Lazarus He asks humanly, who was on His way to raise him, and knew whence He should recall Lazarus's soul; and it was a greater thing to know where the soul was, than to know where the body lay; but He asked humanly, that He might raise divinely.”

# Why did Jesus Appear Ignorant?

- Letter to Maximus
- "And just as He has not become Man in consequence of His nature, in like manner it was consistent that when He had taken a body He should exhibit what was proper to it, lest the imaginary theory of Mani should prevail. Again it was consistent that when He went about in the body, He should not hide what belonged to the Godhead, lest he of Samosata should find an excuse to call Him man, as distinct in person from [God the Word](#)."

# Athanasius on Luke 2:52

- Now Luke says, 'And Jesus advanced in wisdom and stature, and in [grace](#) with [God](#) and [man](#) [Luke 2:52](#).' This then is the passage, and since they stumble in it, we are compelled to ask them, like the [Pharisees](#) and the [Sadducees](#), of the person concerning whom Luke speaks. And the case stands thus. Is [Jesus Christ](#) man, as all other men, or is He God bearing flesh? If then He is an ordinary man as the rest, then let Him, as a [man](#), advance; this however is the sentiment of the Samosatene, which virtually indeed you entertain also, though in name you deny it because of men. But if He be God bearing flesh, as He [truly](#) is, and 'the Word became flesh,' and being God descended upon earth, what advance had He who [existed](#) equal to God? Or how had the Son increase, being ever in the Father? For if He who was ever in the [Father](#), advanced, what, I ask, is there beyond the Father from which His advance might be made? Next it is suitable here to repeat what was said upon the point of His receiving and being [glorified](#)...

# Athanasius on Luke 2:52 Cont

- ...If He advanced when He became man, it is plain that, before He became man, He was imperfect; and rather the flesh became to Him a cause of perfection, than He to the flesh. And again, if, as being the Word, He advances, what has He more to become than Word and Wisdom and Son and God's Power?... How then does He who to others supplies perfection, Himself advance later than they? For Angels even ministered to His human birth, and the passage from Luke comes later than the ministration of the Angels. How then at all can it even come into thought of man? Or how did Wisdom advance in wisdom?... To men then belongs advance; but the Son of God, since He could not advance, being perfect in the Father, humbled Himself for us, that in His humbling we on the other hand might be able to increase. And our increase is no other than the renouncing things sensible, and coming to the Word Himself; since His humbling is nothing else than His taking our flesh...



# Athanasius on Luke 2:52 Cont

- ...It was not then the Word, considered as the Word, who advanced; who is perfect from the perfect Father , who needs nothing, nay brings forward others to an advance; but humanly is He here also said to advance, since advance belongs to man. Hence the Evangelist, speaking with cautious exactness , has mentioned stature in the advance; but being Word and God He is not measured by stature, which belongs to bodies. Of the body then is the advance; for, it advancing, in it advanced also the manifestation of the Godhead to those who saw it...Therefore, as we have already said, not Wisdom, as Wisdom, advanced in respect of Itself; but the manhood advanced in Wisdom, transcending by degrees human nature, and being deified, and becoming and appearing to all as the organ of Wisdom for the operation and the shining forth of the Godhead.”

# Athanasius' Apollinarianism

- Athanasius does not affirm that Christ had a human soul
- “Consequently the term which he uses in the end, 'made', this He has explained in the beginning by 'manifested,' for by the signs and wonders which the Lord did, He was manifested to be not merely man, but God in a body and Lord also, the Christ...For the signs which actually took place show that He who was in a body was God, and also the Life and Lord of death...He put on the created body and that God created Him for our sakes, preparing for Him the created body...And in the next place, when He put on a created nature and became like us in body, reasonably was He therefore called both our Brother and 'First-born.' For though it was after us that He was made man for us, and our brother by similitude of body”

# Athanasius' Apollinarianism Cont

- “For therefore did He assume the body originate and human, that having renewed it as its Framer, He might deify it in Himself, and thus might introduce us all into the kingdom of heaven after His likeness. For man had not been deified if joined to a creature, or unless the Son were very God; nor had man been brought into the Father's presence, unless He had been His natural and true Word who had put on the body. And as we had not been delivered from sin and the curse, unless it had been by nature human flesh, which the Word put on (for we should have had nothing common with what was foreign), so also the man had not been deified, unless the Word who became flesh had been by nature from the Father and true and proper to Him. For therefore the union was of this kind...”

# Athanasius' Apollinarianism Cont

- Athanasius saying the Word took on what is ours does not entail he believed Christ took on a human soul
- Language used here and yet clearly referring only to the body
- “Therefore the Lord also did not when founded take a beginning of existence; for He was the Word before that; but when He put on our body, which He severed and took from Mary, then He says 'He has founded me;' as much as to say, 'Me, being the Word, He has enveloped in a body of earth.' For so He is founded for our sakes, taking on Him what is ours, that we, as incorporated and compacted and bound together in Him through the likeness of the flesh, may attain unto a perfect man, and abide immortal and incorruptible.”

# Athanasius' Apollinarianism Cont

- Compares the incarnation of God taking on flesh to Aaron putting on a robe/garment
- “For what happened of old was a shadow of this; and what the Saviour did on His coming, this [Aaron](#) shadowed out according to the Law. As then [Aaron](#) was the same and did not change by putting on the [high-priestly](#) dress, but remaining the same was only robed, so that, had any one seen him offering, and had said, 'Lo, [Aaron](#) has this day become [high-priest](#),' he had not implied that he then had been born man, for man he was even before he became [high-priest](#), but that he had been made [high-priest](#) in his ministry, on putting on the garments made and prepared for the high-[priesthood](#)...

# Athanasius' Apollinarianism Cont

- ...in the same way it is possible in the Lord's instance also to understand aright, that He did not become other than Himself on taking the flesh, but, being the same as before, He was robed in it; and the expressions 'He became' and 'He was made,' must not be understood as if the Word, considered as the Word, were made, but that the Word, being Framer of all, afterwards was made High Priest, by putting on a body which was originate and made, and such as He can offer for us; wherefore He is said to be made.”

# Athanasius' Apollinarianism Cont

- Against the Arians, Book 3
- “...afterwards for our sakes He became man, and 'bodily [Colossians 2:9](#),' as the Apostle says, the Godhead dwelt in the flesh; as much as to say, 'Being [God](#), He had His own body, and using this as an instrument, He became man for our sakes.”
- “...for it is plain that the Word has come to be in us, for He has put on our body. 'And Thou Father in Me;' 'for I am Your Word, and since You are in Me, because I am Your Word, and I in them because of the body, and because of You the [salvation](#) of men is perfected in Me, therefore I ask that they also may become one, according to the body that is in Me and according to its perfection; that they too may become perfect, having oneness with It, and having become one in It...”

# Athanasius' Apollinarianism Cont

- “...for unless I had come and borne this their body, no one of them had been perfected, but one and all had remained corruptible...For whence is this their perfecting, but that I, Your Word, having borne their body, and become man...This then is what the irreligious men allege in their discourses; and if they thus argue, they might consistently speak yet more daringly; 'Why did the Word become flesh at all?' and they might add; 'For how could He, being God, become man?' or, 'How could the Immaterial bear a body?' or they might speak with Caiaphas still more Judaically, 'Wherefore at all did Christ, being a man, make Himself God?... and to cure the woman with an issue of blood, He did through His own body. And the Word bore the infirmities of the flesh, as His own, for His was the flesh; and the flesh ministered to the works of the Godhead, because the Godhead was in it, for the body was God's...



# Athanasius' Apollinarianism Cont

- “These things were so done, were so manifested, because He had a body, not in appearance, but in truth ; and it became the Lord, in putting on human flesh, to put it on whole with the affections proper to it; that, as we say that the body was His own, so also we may say that the affections of the body were proper to Him alone, though they did not touch Him according to His Godhead. If then the body had been another's, to him too had been the affections attributed; but if the flesh is the Word's (for 'the Word became flesh')...But now the Word having become man and having appropriated what pertains to the flesh, no longer do these things touch the body, because of the Word who has come in it...Let no one then stumble at what belongs to man, but rather let a man know that in nature the Word Himself is impassible, and yet because of that flesh which He put on, these things are ascribed to Him, since they are proper to the flesh, and the body itself is proper to the Saviour.

# Athanasius' Apollinarianism Cont

- “For if you object to my being rid of that corruption which is by nature, see that you object not to God's Word having taken my form of servitude; for as the Lord, putting on the body, became man, so we men are deified by the Word as being taken to Him through His flesh, and henceforward inherit life 'everlasting.' ...But if a man looking at what is done divinely by the Word, deny the body, or looking at what is proper to the body, deny the Word's presence in the flesh...If that He might receive these things, which He says that He has received, He was without them before that, and of necessity will rather owe thanks Himself to the body, because, when He came into it, then He receives these things from the [Father](#), which He had not before His descent into the flesh. For on this showing He seems rather to be Himself promoted because of the body, than the body promoted because of Him...”

# Athanasius' Apollinarianism Cont

- “...to all was it displayed that the body was God's Temple, and that God was in the body. And if they urge, that 'The Word become flesh' is called Jesus, and refer to Him the term 'advanced,' they must be told that neither does this impair the Father's Light , which is the Son, but that it still shows that the Word has become man, and bore true flesh...Neither then was the advance the Word's, nor was the flesh Wisdom, but the flesh became the body of Wisdom...
- Mentions the passage in the NT that says Christ's soul was troubled and never mentions Christ had a human soul
- “Behold, 'He wept,' and said, 'Now is My soul troubled,' and He besought that the cup might pass away...”

# Athanasius' Apollinarianism Cont

- ...but the Lord, being Himself immortal, but having a mortal flesh, had power, as God, to become separate from the body and to take it again, when He would...'If because of My clothing of the body ye believe Me not, yet believe the works, that you may know that I am in the Father and the Father in Me, and I and the Father are one, and He that has seen Me has seen the Father.'

# Athanasius' Apollinarianism Cont

- The Unity of Christ, Christopher A. Beeley
- “In the end, Athanasius’s Christology is remarkably like that of Origen. He regards Jesus’s human limitations and suffering as the defining problem of the incarnation, much as Origen had; he carefully defines the Word’s impassibility; and against the *communicatio idiomatum* he repudiates the suggestion that the Word actually experienced human suffering. Yet the work shows the difference that Athanasius has no use for Jesus’s human soul. In his mind, Christ is a combination of the Word with a human body, in which the Word operates as the sole intellectual principle of Christ’s human existence. The consequences of this difference will become apparent below.”

# J.N.D. Kelly on Athanasius

- Early Christian Doctrines
- “To describe what happened in His becoming man, Athanasius says that He took flesh or a body, or that He fashioned a body for Himself in the Virgin's womb. In this body He dwells as in a temple...In the first place, his regular description of Christ's human nature as 'flesh' or 'body' seems to point in this direction, as does his failure to make any unambiguously clear mention of a soul...the fact must be faced that his thought simply allowed no room for a human mind. As we have noticed, he represented the Word as the unique subject of all Christ's experiences, human as well as divine. So much was this the case that he regarded His death as the separation of the Word from His body, and spoke of the descent of the Word to hell...

# J.N.D. Kelly on Athanasius

- ...His attitude was revealed in a very striking way when he came to deal with the Arians' contention that the Saviour's ignorance, sufferings, etc., should properly be attributed to the Word, Who on their hypothesis was a creature. Had Athanasius admitted a human soul, here surely was a golden opportunity for him to point to it, rather than the divine, impassible Word, as the true subject of these experiences. But this obvious solution, as we have seen, never apparently occurred to him; instead he strained every nerve to attribute them to the flesh. Athanasius's Christology, therefore, just as much as that of the Arians, conformed to the Word-flesh scheme; he differed from them only in his estimate of the status of the Word.”

# Gregory of Nazianzus' Christology

- Called Gregory “The Theologian” by the council of Chalcedon in 451
- Considered one of the three “universal teachers” of Eastern Orthodoxy
- Had great influence on Cyril of Alexandria's Christology
- Presided over the council of Constantinople
- Attacked Apollinarianism and Nestorianism
- Stressed the unity of the incarnation
- Closer to the Alexandria school on Christology
- Ongoing debate between Antiochian and Alexandrian schools



# Gregory of Nazianzus on the Controversy

- Diodore and Apollinarius had competing Christologies
- Antiochian vs. Alexandrian schools of Christology
- Gregory called upon to adjudicate between them
- Deemed them both incorrect
- Considered the Antiochian position to be more problematic

# Gregory's Christology

- Theological Oration 29
- “The one whom you now scorn was once above you. The one who is now human was at one time not composite. What he was, he continued to be; what he was not, he assumed. In the beginning he existed without cause, for what is the cause of God? But later he was born for a cause—namely that you might be saved...He took upon himself your thickness, associating with flesh through the intermediary of a [human] mind, and being made a human being who is God on earth, since [human existence] was blended [συνανεκράθη] with God and he was born as a single entity [εἷς], because the one who is more powerful prevailed [over his assumed humanity], so that we might be made divine just as he was made human.”

# Purpose of the Incarnation

- "We teach one and the same God and Son, so that by the same one, who is a complete human being and also God, all of humanity, which had fallen under sin, might be created anew." Epistle 101
- "I must be buried with Christ, rise with Christ, be a joint heir with Christ—become a son of God and be called God himself." Oration 7
- Christ came to restore the human nature and allow for humans to become "divine"

# Gregory on the Union

- “Just as the natures are blended and flow into [περιχωρουσῶν] one another, so too do his [divine and human] titles, according to the principle of their natural union [συμφυία]” Epistle 101
- Gregory frequently uses terms like mixture, blended, and perichoresis to refer to the incarnation
- Perichoresis—typically used to refer to the interpenetration and mutual indwelling of the persons of the Trinity
- Gregory uses the verb perichoreo to refer to the union of the divine and human natures

# One and the Same Son

- “He was begotten, but he was also born of a woman...He was wrapped in swaddling bands, but he took off the swaddling bands of the grave by rising again...He is baptized as a human being, but he remitted sins as God...He hungered, but he fed thousands...He thirsted, but he cried out, ‘If anyone is thirsty, let him come to me and drink.’...He prays, but he hears prayer. He weeps, but he makes weeping to cease...As a sheep he is led to the slaughter, but he is the shepherd of Israel...He lays down his life, but he has power to take it up again...He dies, but he gives life, and by death destroys death. He is buried, but he rises again.” Oration 29
- "The One who is has come to be, the uncreated One is created, the uncontained One is contained" Oration 38

# Gregory on Matthew 27:46

- “And thus He Who subjects presents to God that which he has subjected, making our condition His own. Of the same kind, it appears to me, is the expression, "My God, My God, why hast Thou forsaken Me?" It was not He who was forsaken either by the Father, or by His own Godhead, as some have thought, as if It were afraid of the Passion, and therefore withdrew Itself from Him in His Sufferings (for who compelled Him either to be born on earth at all, or to be lifted up on the Cross?) But as I said, He was in His own Person representing us.” Oration 30

# Gregory's Dictum Against Apollinaris

- “That which has not been assumed has not been healed, but that which is united to God is also being saved.” Epistle 101
- Later became a well-known dictum of the Church
- “Whoever hopes in a mindless person is mindless himself!” ibid
- Gregory cannot fathom Apollinaris' view
- God became man to restore the human nature
- If the Son did not possess a human mind, then he could not restore it

# Diodore's Fundamental Problem

- Posits two subjects in Christ that results in two sons
- Later became a heresy known as Nestorianism
- “God made capable of suffering to strive against sin...now by the Sufferings of Him Who could not suffer, we were taken up and saved.” Oration 30
- The concern was using one subject for both sets of attributes
- Gregory is adamant that we must predicated both sets of attributes to the one and the Son



# Can God Die?

- “We needed an Incarnate God, a God put to death, that we might live. We were put to death together with Him, that we might be cleansed; we rose again with Him because we were put to death with Him; we were glorified with Him, because we rose again with Him.” Oration 45
- “And more incredible still, to see God crucified...” Oration 43
- How is it that God can die?

# Mingling of the Natures

- "Both things are one entity by the mingling, since God has been 'in-humanized' and humanity 'divinized,' so to speak...the names being mingled like the natures, and flowing into one another, according to the law of their intimate union." Epistle 101
- The language of mingling and mixing between the natures along with the claim of one nature after the incarnation later became heretical at the council of Chalcedon

# Do Christians Worship a Man?

- “If any worship not the Crucified, let him be Anathema...I join in One the [Son](#), who was begotten of the [Father](#), and afterward of the [Virgin Mary](#), and that I do not call Him two Sons, but worship Him as One and the same in undivided Godhead and [honour](#). But if anyone does not assent to this statement, either now or hereafter, he shall give account to God at the day of judgment...we must worship, not a God-bearing Man, but a flesh-bearing God...we must worship, not a God-bearing Flesh, but a Man-bearing God. O monstrous absurdity! They proclaim to us today a wisdom hidden ever since the time of Christ — a thing worthy of our tears.” Epistle 102
- Gregory says that if you do not say that you worship the crucified one, then you are anathema (cursed) by God
- Gregory’s motivation is to avoid Nestorianism

# Council of Constantinople

- Gregory of Nazianzus presided over the council for a period
- Much of the creed reflects Gregory's theology
- The Son being begotten, "from the being/substance of the Father" no longer present
- Phrase was originally in the Nicene Creed of 325
- Athanasius used that phrase previously to attack the Arians
- Leaves room for the Son being begotten from the will of the Father and not His substance

# Gregory of Nyssa's Christology

- Younger brother of Basil the great
- Influenced by the Antiochian school
- Wrote a refutation of Apollinarius entitled Antirrheticus
- Written in response to Apollinarius' Apodeixis

# Nyssa on Proverbs 8:22

- Proverbs chapter 8 is one of the most cited texts of the Bible in early Christianity
- It was cited by proponents with diverse theological positions
- “Perhaps that passage in the Proverbs might be brought forward against us which the champions of [heresy](#) are wont to cite as a testimony that the Lord was created — the passage, The Lord created me in the beginning of His ways, for His works. For because these words are spoken by Wisdom, and the Lord is called Wisdom by the great [Paul 1 Corinthians 1:24](#), they allege this passage as though the Only-begotten God Himself, under the name of Wisdom, acknowledges that He was created by the Maker of all things.” Against Eunomius, Book 3

# Nyssa on Proverbs 8:22 Cont

- “Accordingly the words created me do not proceed from the Divine and [immortal](#) nature, but from that which was commingled with it in the Incarnation from our created nature...And this view, that the sense of created me has reference to the Humanity, the divine apostle more clearly sets before us by his own words when he charges us, Put on the [Lord Jesus Christ Romans 13:14](#), and also where (using the same word) he says, Put on the new man which after God is created. [Ephesians 4:24](#) For if the garment of [salvation](#) is one, and that is Christ, one cannot say that the new man, which after God is created, is any other than Christ, but it is clear that he who has put on Christ has put on the new man which after God is created.” *ibid*

# Nyssa on Proverbs 8:22 Cont

- “Since, then, Christ is Wisdom, let the intelligent reader consider our opponent's account of the matter, and our own, and judge which is the more [pious](#), which better preserves in the text those conceptions which are befitting the Divine nature; whether that which declares the Creator and Lord of all to have been made, and places Him on a level with the creation that is in bondage, or that rather which looks to the Incarnation, and preserves the due proportion with regard to our conception alike of the Divinity and of the Humanity, bearing in mind that the great [Paul](#) testifies in favour of our view, who sees in the new man creation, and in the [true](#) Wisdom the power of creation.” *ibid*
- Gregory of Nyssa much more so than Nazianzus makes much use of reduplicative predication



# Gregory on Acts 2:36

- Acts 2:36 “Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”
- Who is the subject that was made both Lord and Christ and was crucified?
- Gregory following his brother Basil asserts that it is Christ’s human nature
- Admits this is the plain reading of the text, “The word of Scripture says that two things have been done to a single person, the passion by the Jews, the honor by God— though not as if there was one who suffered and another who was honored by his exaltation.”

# Gregory's Hermeneutics

- “...as you may see to be the case also in the Gospels, where the discourse, proceeding as befits its subject, employs the more lofty and divine phraseology to indicate the Godhead, and that which is humble and lowly to indicate the Manhood. So we may see in this passage also Solomon prophetically moved, and delivering to us in its fullness the mystery of the Incarnation.”

# Gregory's Motivation

- Gregory firmly believes that God is impassible
- He also asserts that the members of the Trinity all perform the same actions
- If the Son uniquely suffered in the divine nature, then the Father and Spirit would have to suffer as well
- This is impossible. So, the Son could not have suffered in the divine nature
- Eunomius says the Son did suffer, which demonstrates a different nature than the Father

# Gregory's Motivation Cont

- “...the decision to reject one surely becomes an argument for the other.”
- “...if, on their showing, the divinity of the Son suffers, while that of the Father is protected in total impassibility, then the impassible nature is different in essence from the one that undertakes the passion.” ibid
- Gregory is aware of the serious dilemma at play here
- For Gregory, if the Son suffered in the divine nature, then the Trinity is false

# Gregory and Impassibility

- Gregory must deny passibility with respect to Christ's divine nature
- ...”the proper conception is thought concerning each one: impassibility for the divine and the economy of suffering for the human...the experience of death is not referred to the one who had communion with the passible nature through the union of the human being with himself.”

# Gregory and the Two Sons Worry

- How does Gregory attempt to avoid there being two Sons in Christ?
- Human nature is like a drop of vinegar in an ocean that gets absorbed into the sea
- “the natural quality of the liquid no longer remains within the infinity of the dominant element...it becomes sea to the extent that it is transformed with the sea...All things that once appeared in [Christ’s] flesh were transformed into the divine and pure nature”.
- “But he is not a human being either beforehand or afterward, but only during the time of the economy. Neither does the human being exist before the Virgin nor does the flesh still exist in its own properties after the ascent into heaven.”

# Incarnation a Real Relation?

- "For the unity occurs in relation to something, and the assumption is of something completely. Each [term] signifies a relation with another thing; the one who assumes is united with what is assumed and the one who is united is united through assumption." Antirrheticus
- Is this a real relation between the Son and the human nature?
- "... dwelt closely in the nature of both the soul and the body, and became one thing with each of them through the commingling..."ibid
- If it is a real relation, then by Gregory's reasoning the Father and Spirit were incarnate as well
- OR they don't share in all of the same actions, which is the very thing Gregory has been seeking to avoid
- OR the Son is not really related to his human nature

# Who is the Subject?

- “Who is it that is ignorant?—let him say! Who feels pain? Who suffers tribulation in hardship? Who shouts that he is forsaken by God...Is the one praying a human being or God?”
- "That which is passible in the [human] nature admits of death; that which does not admit passion actualizes impassibility in the passible.” ibid
- “We confess that the Divinity exists in the one who suffers, but certainly not that the impassible nature became passible.”



# Did God Die?

- Was death defeated?
- Was it defeated by God or man?
- Who died? The divine or human nature?
- If only the human nature, then God did not need to die for us and a human life was sufficient
- If God did die in the divine nature, then the divine nature is impassible
- A serious dilemma for orthodoxy

# Conflicting Wills?

- Mark 14:36 “And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.”
- Matthew 26:39 “And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.”
- Notice the difference?
- Contradiction of the same subject simultaneously willing and not willing

# Eunomius' Argument

- “Although both Basil and those who disbelieve like him falsely proclaim two Lords and Christs, yet for us there is one Lord and Christ ‘through whom all things were made’ [1 Cor 8:6], who did not become Lord by advancement, but before all creation and before all ages existed as Lord Jesus, by whom are all things, which is what all the saints in harmony teach us and proclaim as the most excellent of doctrines.”
- Eunomius also cites 1 Corinthians 2:8 in support of his claim as well
- “None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory.”
- Claims they are “ashamed of the cross of Christ”

# Eunomius' Position

- “The Father’s nature abides purely in impassibility, and is unable to engage in any kind of sharing in the passion, while the Son, because he diverges in nature [from the Father] by his inferiority, is not unable to enter into the experience of flesh and death.”
- For Eunomius, Christ’s human description in the NT entails that he is not of the same nature as the Father
- The Father alone is impassible
- The Son is passible

# Hilary of Poitiers 310-367

- 4<sup>th</sup> century doctor of the Church
- Athanasius of the West
- Staunch against the Arians
- Strongly affirmed the “monarchy” of the Father
- “Not that the Father is God, but that God is the Father”
- Wrote On the Trinity
- Believed that Christ did not have a “weak human soul” like ours

# Did God Suffer?

- On the Trinity Book 9
- He was Himself the [cause](#) of His birth, He willed to suffer what He could not suffer, He died though He lives forever. Yet God did all this not merely through man, for He was born of Himself, He suffered of His own [free will](#), and died of Himself. He did it also as man, for He was really born, suffered and died. These were the [mysteries](#) of the secret counsels of heaven, determined before the world was made. The Only-begotten God was to become man of His own will, and man was to abide [eternally](#) in [God](#). God was to suffer of His own will, that the [malice](#) of the [devil](#), working in the weakness of [human](#) infirmity, might not confirm the law of [sin](#) in us, since God had assumed our weakness...

# Did God Suffer? Cont

- “... God was to die of His own will, that no power, after that the [immortal](#) God had constrained Himself within the law of death, might raise up its head against Him, or put forth the natural strength which He had created in it. Thus God was born to take us into Himself, suffered to justify us, and died to avenge us; for our manhood abides for ever in Him, the weakness of our infirmity is united with His strength, and the spiritual powers of iniquity and [wickedness](#) are subdued in the triumph of our flesh, since God died through the flesh.”

# Hilary's on Christ's Human Soul

- On the Trinity, Book 10
- “So the Man Jesus Christ, Only-begotten God, as flesh and as Word at the same time Son of Man and Son of God, without ceasing to be Himself, that is, God, took true humanity after the likeness of our humanity. But when, in this humanity, He was struck with blows, or smitten with wounds, or bound with ropes, or lifted on high, He felt the force of suffering, but without its pain. Thus a dart passing through water, or piercing a flame, or wounding the air, inflicts all that it is its nature to do: it passes through, it pierces, it wounds; but all this is without effect on the thing it strikes; since it is against the order of nature to make a hole in water, or pierce flame, or wound the air, though it is the nature of a dart to make holes, to pierce and to wound...



# Hilary's on Christ's Human Soul Cont

- ...So our Lord Jesus Christ suffered blows, hanging, crucifixion and death: but the suffering which attacked the body of the Lord, without ceasing to be suffering, had not the natural effect of suffering. It exercised its function of punishment with all its violence; but the body of Christ by its virtue suffered the violence of the punishment, without its consciousness. True, the body of the Lord would have been capable of feeling pain like our natures, if our bodies possessed the power of treading on the waters, and walking over the waves without weighing them down by our tread or forcing them apart by the pressure of our steps, if we could pass through solid substances, and the barred doors were no obstacle to us...

# Hilary's on Christ's Human Soul Cont

- ....But, as only the body of our Lord could be borne up by the power of His [soul](#) in the waters, could walk upon the waves, and pass through walls, how can we judge of the flesh conceived of the [Holy Ghost](#) on the analogy of a [human](#) body? That flesh, that is, that Bread, is from [Heaven](#); that humanity is from [God](#). He had a body to suffer, and He suffered: but He had not a nature which could feel pain. For His body possessed a unique nature of its own; it was transformed into heavenly [glory](#) on the Mount, it put fevers to flight by its touch, it gave new eyesight by its spittle.”

# Jesus Did Not Have a Weak Soul

- “Also when through some grave necessity part of the body must be cut away, the [soul](#) can be lulled to sleep by drugs, which overcome the pain, and produce in the [mind](#) a death-like forgetfulness of its power of sense. Then limbs can be cut off without pain: the flesh is dead to all feeling, and does not heed the deep thrust of the knife, because the [soul](#) within it is asleep. It is, therefore, because the body lives by admixture with a weak [soul](#), that it is subject to the weakness of pain...If the Man [Jesus Christ](#) began His bodily life with the same beginning as our body and [soul](#), if He were not, as [God](#), the immediate Author of His own body and [soul](#) alike, when He was fashioned in the likeness and form of [man](#), and born as man, then we may suppose that He felt the pain of our body; since by His beginning, a conception like ours, He had a body animated with a [soul](#) like our own...

# Jesus Did Not Have a Weak Soul

- “... But if through His own act He took to Himself flesh from the Virgin, and likewise by His own act joined a [soul](#) to the body thus conceived, then the [nature](#) of His [suffering](#) must have corresponded with the [nature](#) of His body and [soul](#). For the Virgin conceived, what she conceived, from the [Holy Ghost](#) alone, and though for His birth in the flesh she supplied from herself that element, which [women](#) always contribute to the seed planted in them, still [Jesus Christ](#) was not formed by an ordinary [human](#) conception. In His birth, the [cause](#) of which was transmitted solely by the [Holy Ghost](#), His mother performed the same part as in all [human](#) conceptions: but by virtue of His origin He never ceased to be God.”

# Motivation for Super Soul

- Subordinationist groups used texts of Christ's suffering to claim that he was not equal with God the Father
- Fundamental presupposition that God is impassible and cannot suffer
- If Christ suffered, then he cannot be the one and only true impassible God
- Too many passages of Jesus' passion in the NT to simply dismiss
- Hilary's super soul doctrine seeks to explain the appearance of suffering without it resulting in actual anguish

# Jesus' Sorrowful Soul

- Hilary provides a commentary on Matthew 26:38 “Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.”
- Seems to contradict Hilary's super soul doctrine
- On the Trinity Book 10
- “But even now that we have [proved](#) what was the [faith](#) of the Apostle, the [heretics](#) think to meet it by the text, My [soul](#) is sorrowful even unto death. These words, they say, prove the consciousness of natural infirmity which made Christ begin to be sorrowful. Now, first, I appeal to common intelligence: what do we mean by sorrowful unto death? It cannot signify the same as 'to be sorrowful because of death:' for where there is sorrow because of death, it is the death that is the [cause](#) of the sadness. But a sadness even to death implies that death is the finish, not the [cause](#), of the sadness...

# Jesus' Sorrowful Soul

- ... If then He was sorrowful even to death, not because of death, we must enquire, whence came His sadness? He was sorrowful, not for a certain time, or for a period which human ignorance could not determine, but even unto death. So far from His sadness being caused by His death, it was removed by it.”
- What about Jesus' prayer to the Father?
- Why did he ask for the cup to pass if he was not scared to suffer?
- Matthew 26:39 “And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.”

# Why Did he Ask for the Cup to Pass?

- “And He came to His [disciples](#) and finds them sleeping, and says to Peter, Could ye not watch one hour with Me? Watch and [pray](#) that you enter not into [temptation](#): for the spirit indeed is willing, but the flesh is weak. Is the [cause](#) of this sadness and this [prayer](#) any longer doubtful? He bids them watch and [pray](#) with Him for this purpose, that they may not enter into [temptation](#); for the spirit indeed is willing, but the flesh is weak. They were under the promise made in the constancy of faithful [souls](#) not to be offended, yet, through weakness of the flesh, they were to be offended. It is not, therefore, for Himself that He is sorrowful and [prays](#): it is for those whom He exhorts to watchfulness and [prayer](#), lest the cup of suffering should be their lot: lest that cup which He [prays](#) may pass away from Him, should abide with them.”



# Ambrose of Milan 340-397

- One of the most influential Latin church fathers
- Was extremely influential on Augustine's conversion to Christianity
- Much more unitive than Hilary in his Christology

# Christ and Giants

- Compares Christ's dual nature to giants that have a compound nature
- “Because he, one, is of double form and of twin nature, a sharer in Divinity and in the body”.

# Did Christ Suffer?

- “For the same one suffered and did not suffer, died and did not die, was buried and was not buried, rose again and did not rise again.”
- “Thus he died according to the assumption of our nature, and did not die according to the substance of eternal life. He suffered according to the assumption of the body,...and he did not suffer according to the impassible divinity of the Word, which is entirely without pain.”
- “Why do you attribute the calumnies of the body to divinity and connect the weakness of human pain even with divine nature?”

# Ambrose on Luke 2:52

- “There are, however, some not so faint-hearted as I. For I would rather fear the deep things of God, than be wise. There are some, however, relying on the words: “And Jesus increased in age and in wisdom and in favour with God and man,” who boldly say, that according to His Godhead indeed He could not be ignorant of the future, but that in His assumption of our human state He said that He as Son of Man was in ignorance before His crucifixion. For when He speaks of the Son, He does not speak as it were of another; for He Himself is our Lord the Son of God and the Son of a Virgin. But by a word which embraces both, He guides our mind, so that He as Son of Man according to His adoption of our ignorance and growth of knowledge, might be believed as yet not fully to have known all things. For it is not for us to know the future. Thus He seems to be ignorant in that state in which He makes progress.”

# Do the Natures “Mingle”?

- Ambrose opposes “mingle” terminology applying to the union
- “Therefore do not mingle the darkness of our nature with the splendor of [Christ’s] glory.”
- This is opposed to frequent usage of this language by Gregory of Nazianzus and Nyssa
- Council of Chalcedon, “one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably...”

# Do the Natures “Mingle”? Cont

- “Both things are one entity by the mingling, since God has been ‘in-humanized’ and humanity ‘divinized,’ so to speak...the names being mingled like the natures, and flowing into one another, according to the law of their intimate union.” Gregory of Nazianzus, Epistle 101
- “Accordingly the words created me do not proceed from the Divine and immortal nature, but from that which was commingled with it in the Incarnation from our created nature.” Gregory of Nyssa, Against Eunomius, Book 3
- “Human existence was coupled and somehow co-mixed with the Word of God into a unity of person.” Augustine, On the Trinity, Book 4

# Reason for the Incarnation

- “He received from us what he offered as his own for us, that he might redeem us from our own, and that he might confer upon us what was not our own from his divine liberality. According to our nature, then, he offered himself, that he might do a work beyond our nature. From what is ours he took the sacrifice, from his the reward.” Inc. 6.54

# Augustine of Hippo 354-430

- Arguably the most influential theologian in Western Christianity
- Was previously a believer in Manichaeism and then Neoplatonism
- Student of Ambrose of Milan
- Ambrose had great affect on Augustine and was a major reason for his conversion to Christianity
- Affirmed 1 person and 2 natures in Christ, which later became orthodox



# Augustine's Christology

- Commentary on Psalm 56
- “The one who together with the Father has mercy on you—he is crying out in you, ‘Have mercy on me!’ For that which in him cries out, ‘Have mercy!’ belongs to you: he took this from you; he clothed himself in flesh to set you free! This very same flesh is crying, ‘Have mercy on me, O God, have mercy’—the human being itself [homo ipse], body and soul. For the Word assumed complete human existence [totum hominem], and the Word became a complete human being [totus homo].”
- “Just as he suffered to teach us how to suffer, and rose from the dead to teach us to hope for resurrection.”

# The Trinity is God

- On the Trinity, Book 1
- “That the Trinity is the one, only, and true God, and that it is right to say, believe, and understand that the Father, Son, and Holy Spirit are ‘of the same substance’ or ‘essence’ ”.
- Note that Augustine identifies the Trinity as the one, only, and true God and not the Father
- Quite different from the Nicene Creed, which states, “We believe in one God, the Father almighty, maker of all things visible and invisible; And in one Lord, Jesus Christ, the Son of God...”
- Different than monarchy of the Father language present in the Bible and 4<sup>th</sup> century church fathers

# Augustine on John 17:3

- Tractates on the Gospel of John, Tractate 105
- John 17:3 “And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.
- "And this, He adds, is eternal life, that they may know You, the only true God, and Jesus Christ, whom You have sent. The proper order of the words is, That they may know You and Jesus Christ, whom You have sent, as the only true God. Consequently, therefore, the Holy Spirit is also understood, because He is the Spirit of the Father and Son, as the substantial and consubstantial love of both. For the Father and Son are not two Gods...

# Augustine on John 17:3 Cont

- “...nor are the Father and Son and Holy Spirit three Gods; but the Trinity itself is the one only true God. And yet the Father is not the same as the Son, nor the Son the same as the Father, nor the Holy Spirit the same as the Father and the Son; for the Father and Son and Holy Spirit are three [persons], yet the Trinity itself is one God.”
- Notice how Augustine switches the wording around?
- Changes the proper order of the wording with no authority
- No manuscript or revelation from God to substantiate this maneuver
- The Father alone is the alone to God
- Changes to the Son being the only true God
- And then finally the Trinity itself becomes the only true God

# Augustine on Mark 13:32

- “As to the question whether lying is in any case justifiable and expedient, it has appeared to you that it ought to be solved by the example of our Lord’s saying, concerning the day and hour of the end of the world, “Neither doth the Son know it.” When I read this, I was charmed with it as an effort of your ingenuity; but I am by no means of opinion that a figurative mode of expression can be rightly termed a falsehood.”

# Augustine's Hermeneutics

- Two types of passages in scripture with respect to the incarnate Son
- “Sound according to the form of God in which [the Son] exists and is equal to God the Father...according to the form of a servant that he assumed and which is less than the Father.”
- On the Trinity, Book 1
- “Also, when the same apostle says, But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him, who can doubt that he speaks of all things which are created; as does John, when he says, All things were made by Him? I ask, therefore, of whom he speaks in another place: For of Him, and through Him, and in Him, are all things: to whom be glory forever. Amen...

# Augustine's Hermeneutics Cont

- “...For if of the Father, and the Son, and the Holy Spirit, so as to assign each clause severally to each person: of Him, that is to say, of the Father; through Him, that is to say, through the Son; in Him, that is to say, in the Holy Spirit — it is manifest that the Father, and the Son, and the Holy Spirit is one God, inasmuch as the words continue in the singular number, To whom be glory forever... Yet unless the very same were the Son of man on account of the form of a servant which He took, who is the Son of God on account of the form of God in which He is; Paul the apostle would not say of the princes of this world, For had they known it, they would not have crucified the Lord of glory. For He was crucified after the form of a servant, and yet the Lord of glory was crucified...

# Augustine's Hermeneutics Cont

- “...For that taking was such as to make God man, and man God. Yet what is said on account of what, and what according to what, the thoughtful, diligent, and [pious](#) reader discerns for himself, the Lord being his helper. For instance, we have said that He glorifies His own, as being [God](#), and certainly then as being the Lord of [glory](#); and yet the Lord of [glory](#) was crucified, because even God is rightly said to have been crucified, not after the power of the divinity, but after the weakness of the flesh: just as we say, that He judges as [God](#)...”
- We see there is one and the same Son
- Both sets of Biblical verses are applied to the same person/subject
- Communication of attributes being applied throughout his works



# Reason for the Incarnation

- On Christian Doctrine, Book 1
- “Wisdom deigned to adapt herself to our infirmity and offered an example of how to live in human existence, since we too are human.”
- On the Trinity, Book 4
- For our Redeemer says, Greater love has no man than this, that a man lay down his life for his friends. Wherefore also the devil thought himself superior to the Lord Himself, inasmuch as the Lord in His sufferings yielded to him; for of Him, too, is understood what is read in the Psalm, For You have made Him a little lower than the angels: so that He, being Himself put to death, although innocent...

# Reason for the Incarnation Cont

- ...by the unjust one acting against us as it were by just right, might by a most just right overcome him, and so might lead captive the captivity wrought through sin, and free us from a captivity that was just on account of sin, by blotting out the handwriting, and redeeming us who were to be justified although sinners, through His own righteous blood unrighteously poured out.”
- “He was made a participator in our mortality and made us participators in his divinity.” ibid
- Innocent dying for the sins of all of the guilty?
- Devil superior to God, but God eventually wins out?
- We participate in divinity in virtue of God becoming a man

# Can God Forgive Without Blood?

- Hebrews 9:22 “Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.”
- Compare with Psalm 40:6 “In sacrifice and offering you have not delighted, but you have given me an open ear. Burnt offering and sin offering you have not required.”
- Without the shedding of blood there is no forgiveness of sins...
- Burnt offering and sin offering you have not required...
- Was the author of Hebrews dishonest or ignorant?

# Was the Atonement Necessary?

- Necessary—No other way possible
- Could God forgive us without the shedding of blood?
- Thomas Aquinas, Summa Theologiae, Third Part, Question 46
- “On the contrary, It is written ([John 3:14](#)): "As [Moses](#) lifted up the serpent in the desert, so must the [Son of man](#) be lifted up, that whosoever [believeth](#) in Him may not perish, but may have life everlasting." I answer that, As the [Philosopher](#) teaches (Metaph. v), there are several acceptations of the word "[necessary](#)." In one way it means anything which of its [nature](#) cannot be otherwise; and in this way it is evident that it was not [necessary](#) either on the part of [God](#) or on the part of [man](#) for [Christ](#) to suffer...

# Was the Atonement Necessary? Cont

- ...In another sense a thing may be necessary from some cause quite apart from itself; and should this be either an efficient or a moving cause then it brings about the necessity of compulsion; as, for instance, when a man cannot get away owing to the violence of someone else holding him. But if the external factor which induces necessity be an end, then it will be said to be necessary from presupposing such end—namely, when some particular end cannot exist at all, or not conveniently, except such end be presupposed. It was not necessary, then, for Christ to suffer from necessity of compulsion, either on God's part, who ruled that Christ should suffer, or on Christ's own part, who suffered voluntarily.”

## Was the Atonement Necessary? Cont

- “On the contrary, [Augustine](#) says (De Trin. xiii): "We assert that the way whereby [God](#) deigned to deliver us by the [man Jesus Christ](#), who is mediator between [God](#) and [man](#), is both [good](#) and befitting the Divine dignity; but let us also show that other possible means were not lacking on [God's](#) part, to whose power all things are equally subordinate."
- I answer that, A thing may be said to be possible or impossible in two ways: first of all, simply and absolutely; or secondly, from supposition. Therefore, speaking simply and absolutely, it was possible for [God](#) to deliver [mankind](#) otherwise than by the [Passion of Christ](#), because "no word shall be impossible with [God](#)" ([Luke 1:37](#))...

# Was the Atonement Necessary? Cont

- ...Yet it was impossible if some supposition be made. For since it is impossible for God's foreknowledge to be deceived and His will or ordinance to be frustrated, then, supposing God's foreknowledge and ordinance regarding Christ's Passion, it was not possible at the same time for Christ not to suffer, and for mankind to be delivered otherwise than by Christ's Passion. And the same holds good of all things foreknown and preordained by God, as was laid down in I:14:13.” ibid

# Cyril of Alexandria 376-444

- Studied the church fathers before him
- Athanasius and Gregory of Nazianzus influenced his Christology
- Unitive Christology rather than dualistic
- Led the charge in the 5<sup>th</sup> century against Nestorius
- Provided the anathemas at the council of Ephesus in 431
- Favored one nature language



# Cyril's Christology

- First Letter to Succensus
- “We confess one Son and Christ and Lord, the same one God and a human being—not someone alongside someone else, but one and the same who is and is known to be both things.”
- Second Letter to Succensus
- "While each [element] persists and can be discerned in its natural character, God reveals to us a single nature of the Son, mysteriously and inexpressibly united—as I said, incarnate."

# Cyril's Hermeneutics

- The Unity of Christ
- "For there is one Son, the Word who was made human for our sake...Everything refers to him, both words and deeds, the statements that are appropriate to God and those that are human."

# Cyril's One Nature Language

- In several places Cyril mentions one nature in Christ in virtue of the union of two natures
- Second Letter to Succensus
- "While each [element] persists and can be discerned in its natural character, God reveals to us a single nature of the Son, mysteriously and inexpressibly united—as I said, incarnate.”
- This language at the council of Chalcedon in 451
- Cyril wrote the anathemas for the previous ecumenical council just 20 years earlier

# Pope Leo the Great 400-461

- Bishop of Rome
- Influenced by Augustine and Hilary
- Dualistic Christology
- Antiochian Christology that stems from Diodore of Tarsus
- Leo's Tome utilized and relied upon at the council of Chalcedon

# Pope Leo and the Council of Chalcedon

- Repudiated the notion that the divine nature is passible
- Opposed the language of mixture
- Anathematized one-nature Christology
- Gregory of Nazianzus, Cyril, and even Augustine would be in violation of these principles
- Gregory constantly used the notion of mixture of the natures
- Cyril frequently utilized one-nature language
- Condemned Nestorius in his rejection of “mother of God” language
- Nestorius himself was happy with the results of the council

# Council of Chalcedon

- Ecumenical council in 451 CE condemned Nestorianism, Apollinarianism, and Eutychianism.
- “We, then, following the holy Fathers, all with one consent, teach people to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days...

# Council of Chalcedon Cont

- ...for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; (ἐν δύο φύσεσιν ἀσυγχύτως, ἀτρέπτως, ἀδιαίρετως, ἀχωρίστως – in duabus naturis inconfuse, immutabiliter, indivise, inseparabiliter) the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person (prosopon) and one Subsistence (hypostasis), not parted or divided into two persons, but one and the same Son, and only begotten God (μονογενῆ Θεόν), the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.”

# Outcome of Chalcedon

- Eutychianism-the view that Christ's natures mixed in such a way that his divine nature consumed his humanity.
- Nestorianism (Christ was two persons) rejected-"one and the same son".
- Apollinarianism (Christ did not have a human soul) rejected-"truly man, of a rational soul and body".
- Eutychianism (natures mixed to create a single nature) rejected-"the distinction of natures being by no means taken away by the union"
- Must not confuse the natures nor divide the person of Christ.



# What Did Chalcedon Achieve?

- "Their central question was how Christ ("the one and the same", repeated five times) could be simultaneously God and human, an issue 'solved' by the crucial distinction between physis and hypostasis. Yet the 'solution' here, as Norris emphasizes was actually a form of evasion: the terms were linguistically distinguished but never given substantial content. Hence 'The Chalcedonian Definition...offers little more than a paradigm. It does not explicitly explain or define what "nature" and "hypostasis" mean, save by tacit reference to the way in which the Nicene symbol speaks of Christ;...what it provides is essentially a transcription and an account of a pattern of predication.'
- What Does Chalcedon Solve and What Does It Not? Some Reflections on the Status and Meaning of the Chalcedonian 'Definition'--Sarah Coakley

# Beeley on Chalcedon

- Christopher A. Beeley, *The Unity of Christ*
- “The Chalcedonian Definition is a clear statement of Antiochene and Leonine (but not Augustinian) two-nature Christology enforced under government pressure, which left the basic identity of Christ and the nature of the union disastrously ambiguous from the point of view of the more unitive traditions. It is no wonder that Nestorius reportedly felt vindicated by the result.”
- Accordingly, the council excludes from the priesthood “those who dare to say that the divinity of the Only-begotten is passible,” opposes the notion of mixture, and anathematizes single-nature Christology (Chalc. Def. 129/86). On these terms, Gregory, Cyril, and Augustine were all evidently unorthodox. Against Nestorius, the council refutes the idea that there are two sons, a point on which Nestorius himself agrees...

# Beeley on Chalcedon Cont

- ... In its initial definition of the problem and replies to it, the Definition thus betrays a clear Antiochene bias, which was reinforced, as we now know, by the input of Leo of Rome.”
- The final qualification, however—that these characteristics “come together into one prosopon and one hypostasis”—has led to perhaps more confusion than any conciliar phrase since the Nicene homoousion. Over the next three centuries, and, in many ways, up to the present day, this phrase has been taken as indicating the metaphysical underpinning of the whole Definition and of the orthodox understanding of the Trinity in many circles. The notion that Christ consists of two natures that join together “into” a single hypostasis leaves it unclear what exactly is the basic building block of Christ, as it were...

# Beeley on Chalcedon Cont

- ...On the face of it, the binding element appears to be the hypostasis or prosopon, which takes into itself or contains both divinity and humanity; but such a notion is entirely foreign to the language of Nicaea and to the doctrine of most of the theologians we have examined. The implications of this formulation led to considerable debate and the need for further constructive argumentation in the succeeding centuries, which we will examine in the next chapter.”

# Third Council of Constantinople

- Sixth ecumenical council in 681 CE.
- Condemned monoenergism and Monothelitism. The notion that Christ had one energy and one will respectively.
- If Christ was truly/fully man, then he must have had a human will.
- Will is a property of nature and not person.

# Will a Property of Person or Nature?

- If will is a property of nature and not persons, then what are the implications?
- Remember that the Incarnation is a mirror image of the Trinity.
- In the Incarnation, there is one person with two natures.
- In the Trinity, there is three persons and one nature.
- If will is a property of the nature and there is one nature in the Trinity, then it would seem to follow that there is only one will in the Trinity and not three.

# Will Property of Nature or Person Possibilities Chart

Trinity (1 Nature, 3 Persons)	Will Property of Nature	Will Property of Person	Will Property of Nature in Trinity	Will Property of Person In Trinity
	1 Will	3 Wills	1 Will	3 Wills
Incarnation (2 Natures, 1 Person)	2 Wills	1 Will	Will Property of Person in Incarnation  1 Will  Inconsistent combination	Will Property of Nature in Incarnation  2 Wills  Inconsistent combination

# William Lane Craig on Monothelitism

- “What the Council presupposed and what seems dubious to many is that the faculty of will belongs properly to one's nature rather than to one's person. That's why the Council thought that if Christ's human nature lacked the faculty of will, it was not a true, complete human nature. By contrast, it seems to me almost obvious that the will is a faculty of a person. It is persons who have free will and exercise it to choose this or that. If Christ's human nature had its own proper will so that Christ had literally two wills, as the Council affirmed, then there would be two persons, one human and one divine.



# William Lane Craig on Monothelitism

- But that is the heresy known as Nestorianism, which divides Christ's person into two. I cannot understand how Christ's human nature could have a will of its own, distinct from the will of the Second Person of the Trinity, and not be a person....So while I don't like contradicting the decrees of an ecumenical Council, I think that the danger of falling into Nestorianism is far greater than the danger of falling into Monophysitism. I think we can coherently and biblically be Monothelites without being Monophysites.”

# Timothy Pawl On Monothelitism

- “Such individuals claim that the divine will fulfills the conditions for being a divine will essentially, and it picks up whatever else it needs in order to fulfill the conditions for being a human will in the incarnation. Thus, on this view, the one divine will counts as both, though it is one in number. Richard Swinburne (1994, 198–9) for instance, holds this view. This view is inconsistent with the claims of Third Constantinople. For, were there one will counted as both a divine and a human will, there would be little sense to be given to the claims that there are two wills, and that one leads the other, and that each is proper to one of the natures of Christ.” Timothy Pawl In Defense of Conciliar Christology Pg. 19

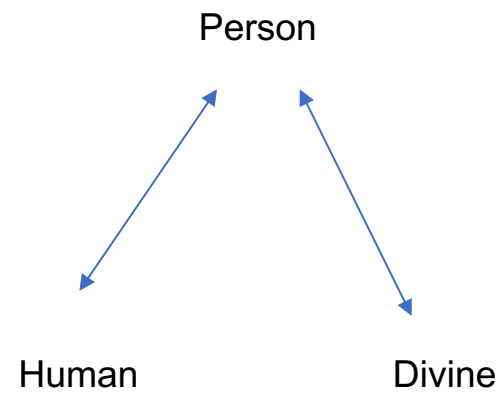
# Reformation debates-Lutheran Christology

- Lutheran Christology tended towards the Alexandrian school.
- Lutherans affirmed the doctrine of the communication of attributes.
- Communication of attributes-Attributes of Christ's divine nature were communicated to his human nature.
- Seemed to violate Chalcedon's prohibition of confusing the two natures of Christ.
- Runs the risk of committing the heresy of Eutychianism.
- Casts doubt on Christ's true humanity.

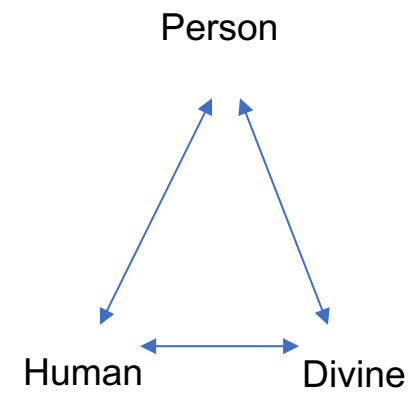
# Reformation debates cont. Calvinism

- Affirmed traditional Chalcedonian Christology.
- Tended towards the heresy of Nestorianism.
- How can Christ have two minds and two wills and not be two persons?
- Christ chose not to fully manifest his divine attributes.
- Christ concealed some of his divine attributes, but did not abandon them.
- Typically posits two sets of contradictory attributes.

## Reformed View



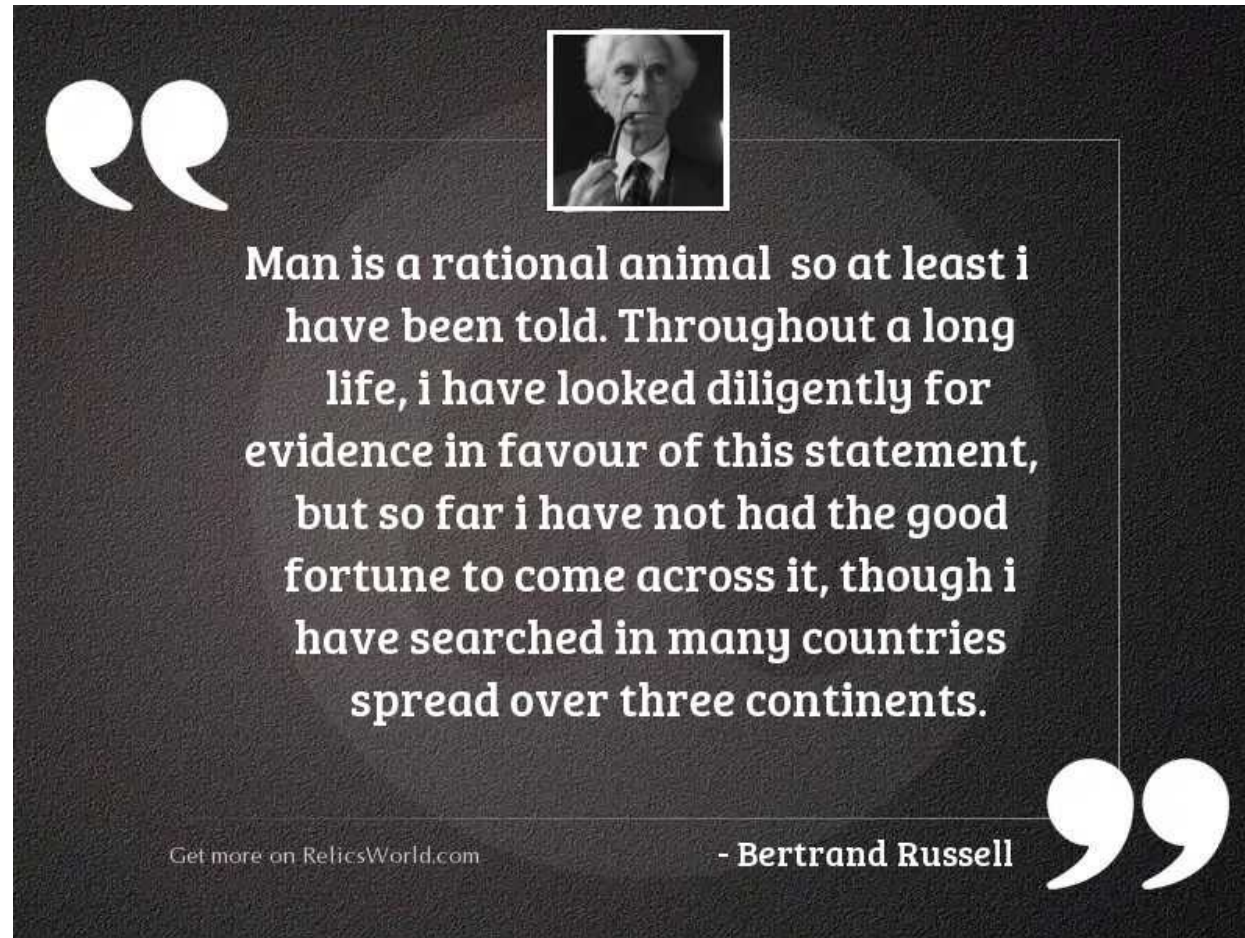
## Lutheran View



# What is a human nature?

- A human nature is that which makes man what it is and distinguishes it from other things.
- Example: Aristotle's definition- man is a rational animal.
- The Church Fathers generally affirmed Aristotle's definition.
- Ontologically, this entails that Christ possessed a human soul and a human body.

# Bertrand Russell Disagrees With Aristotle



# Concrete Vs. Abstract Nature Views

- A concrete nature view asserts that the human nature is a particular thing, which is not shareable.
- On the concrete nature view my human nature is distinct from your human nature and vice versa. The same can be said for Christ's human nature.
- The abstract nature view asserts that the human nature is a universal, which is shareable.
- My human nature is identical with your human nature and vice versa. The same can be said for Christ's human nature.
- On an abstract nature view a human nature is a set of essential properties that are necessary and sufficient for humanity.



# Dichotomous vs. Trichotomous Views

- These views deal with the question of how many ontological aspects there are in man.
- Dichotomous view says that there are two ontological aspects in man. Namely, the body and soul.
- Trichotomous view says that there are three ontological aspects in man. Namely, the body, soul, and spirit.
- The debate typically centers around Biblical passages that seem to be ambiguous and could be used to support either position.
- The key issue: soul and Spirit identical or distinct?



# What is a human person?

- We are primarily concerned with the ontological components of a human person.
- Either a human body and a human soul (dichotomous) OR a body, soul, and spirit (trichotomous).
- Linguistic vs. ontological definitions.
- Personhood on substance dualism-A person is an immaterial soul with the capacity for conscious mental states and free action.

# What is a Human Person? Cont.

- Assuming a dichotomous view of man, is a body necessary to be a human person?
- Thomas Aquinas thinks that a human body is necessary to be a complete/full person.
- Aquinas says to pray to the soul of such and such instead of the person.
- Are persons the type of thing that can come in parts?
- Many substance dualists believe that the human soul alone is sufficient for human personhood.
- St. Basil says, “Our soul and mind are our self, inasmuch as we have been made in the image of the Creator.”
- Are you a person in the intermediate state without the body?

# Types of Dualism:

## *Substance Dualism*

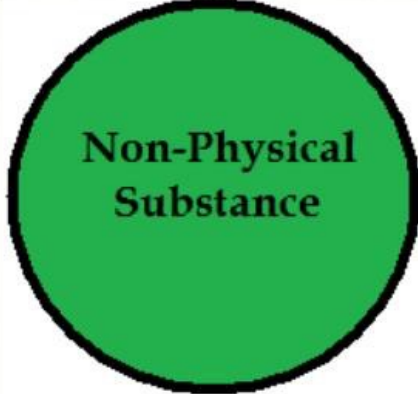
The mind is an independently existing *non-physical substance*.

### 1) Cartesian Substance Dualism:

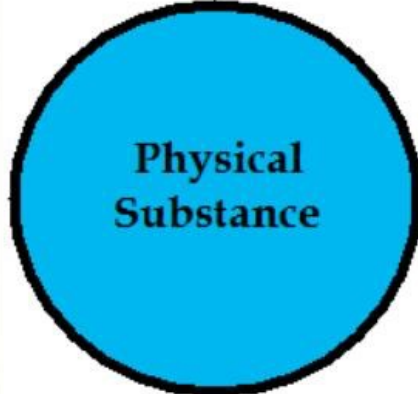
- **Res cogitans:** Non-physical thinking substance
  - What is distinctive of the mind is that it is a thinking thing.
- **Res extensa:** Physical extended substance
  - What is distinctive of the body is that it is spatially extended.

### 2) Popular Substance Dualism:

- Similar to Cartesian substance dualism, but the mind is believed to be spatially located somewhere inside the head.



**Non-Physical  
Substance**



**Physical  
Substance**

# Chalcedon Summarized

- Chalcedon states that Christ was fully and genuinely divine.
- Chalcedon states that Christ was fully and genuinely human.
- Chalcedon states that Christ was genuinely a single person
- So, Christ was 1 person with 2 natures (divine and human).

# Chalcedon and Summarized cont.

- Recall that the incarnation posits that the second PERSON of the Trinity became incarnate.
- This entails that the Son was a person prior to the incarnation.
- Christ takes on a human nature (body and soul).
- A human body and soul are sufficient for human personhood.

# William Lane Craig on Chalcedon

- “Nestorianism was condemned at the Council of Ephesus in 431. The real problem with Nestorianism was that it couldn’t really posit a genuine union of God and man in Christ. At best it was a sort of indwelling of God in the man Jesus. That is just a kind of ontological juxtaposition of divinity and humanity and not really a genuine union of divinity and humanity in Christ. But if having a complete human nature involved having a human personality and self-consciousness then it seems very, very difficult, given the rejection of Apollinarianism, to affirm two natures in Christ without lapsing into Nestorianism. The church had condemned both Apollinarianism and Nestorianism by this time. The difficulty was how in the world do you chart a path forward given these condemnations?”



# William Lane Craig on Apollinarianism

- “The Alexandrian theologians by this time had to admit the existence of a human soul in Christ because Apollinarius had already been condemned for denying that. They couldn’t explain the solution to the dilemma of how you could have both a human soul and body and the divine mind without having two persons, but they were certain that the Bible does not teach that there are two Sons. There is only one Son of God; only one person.”

# William Lane Craig on Human Personhood

- “What he is saying here is that if Christ had a merely human soul and merely human body in addition to the divine person then to me it is very difficult to understand why there wouldn’t be two persons in Christ – one human and one divine. Think about it. What goes to constitute a human person? It is a rational soul and a body. If you have a rational soul and a humanoid body, you have a human person. That is all it takes. So, if you say that Christ had a merely human soul and a human body then why wasn’t there a human person, Jesus? Yet orthodoxy denies that. Orthodoxy says there is only one person in Christ (or who is Christ), and that person is divine. There is no human person, Jesus Christ. Jesus Christ is a divine person with two natures.

# William Lane Craig on Human Personhood Cont

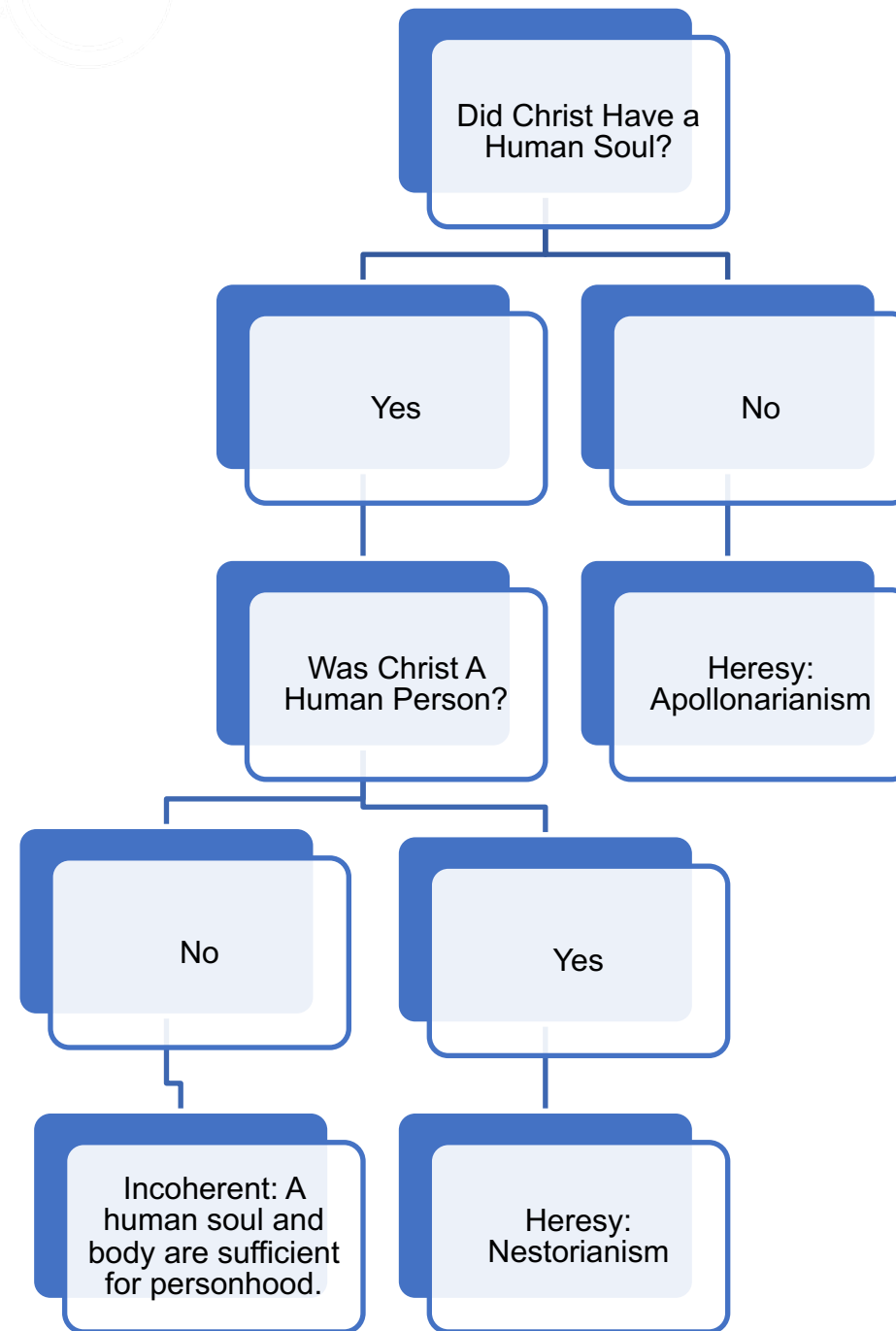
- I can't make sense of that if we say that Christ had, in addition to his divine person, a merely human soul conjoined with a human body. That seems to me to be sufficient for another person in which case you have two Sons – one the divine Son and the other a human Son. So, I am constrained to avoid Nestorianism. Here I think Apollinarius has pointed the route that we could take, namely, you say that there is a common constituent which is shared by the human nature and the divine nature. That would be the person – the soul of the human nature is the person of the second person of the Trinity. By having this common constituent, there is overlap so to speak between the divine and the human natures.”

# Argument: Christ was A human person

- P1 If Christ had a human body and a human soul, then Christ was a human person. (A human body and human soul conjoined are ontologically sufficient for human personhood)
- P2 Christ had a human body and a human soul. (Creed of Chalcedon)
- C Therefore, Christ was a human person.

# Argument: Chalcedon entails Nestorianism

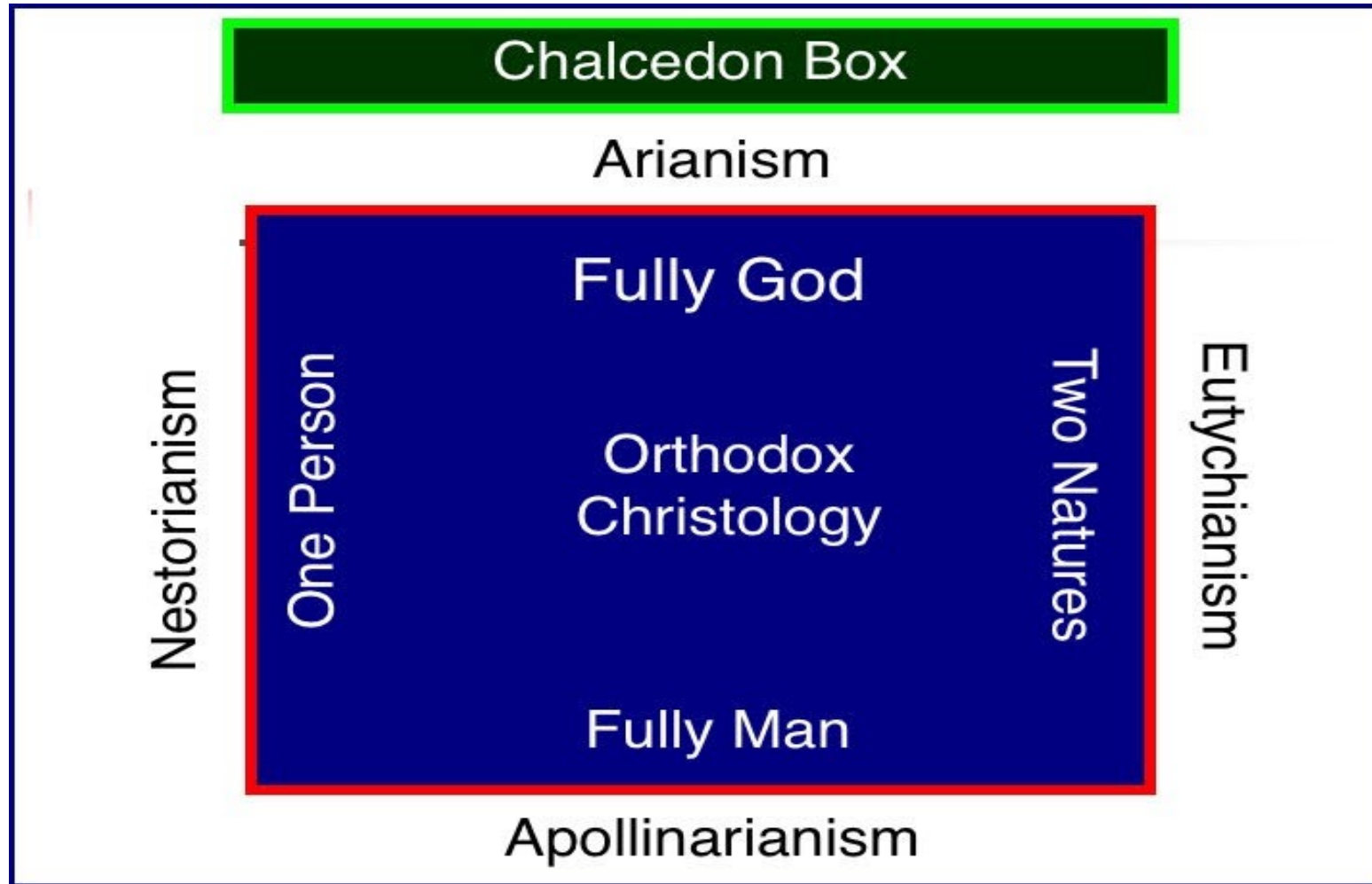
- P1 If Christ was a human person, then Christ was two persons. (The Son was a divine person from eternity past that added a human nature to himself)
- P2 Christ was a human person.
- P3 Therefore, Christ was two persons.
- P4 Christ was not two persons. (Chalcedon)
- P5 Christ was both two persons and not two persons.



# Incoherence or heresy?

- As far as I can tell there are only two options for a Christian to embrace. Either incoherence or heresy.
- Incoherence would be affirming orthodoxy, while condemning Nestorianism.
- Within the heretical camp there are multiple options.
- Embrace Nestorianism that Christ was two persons.
- Embrace Apollinarianism that Christ did not have a human soul.

# Possible Options

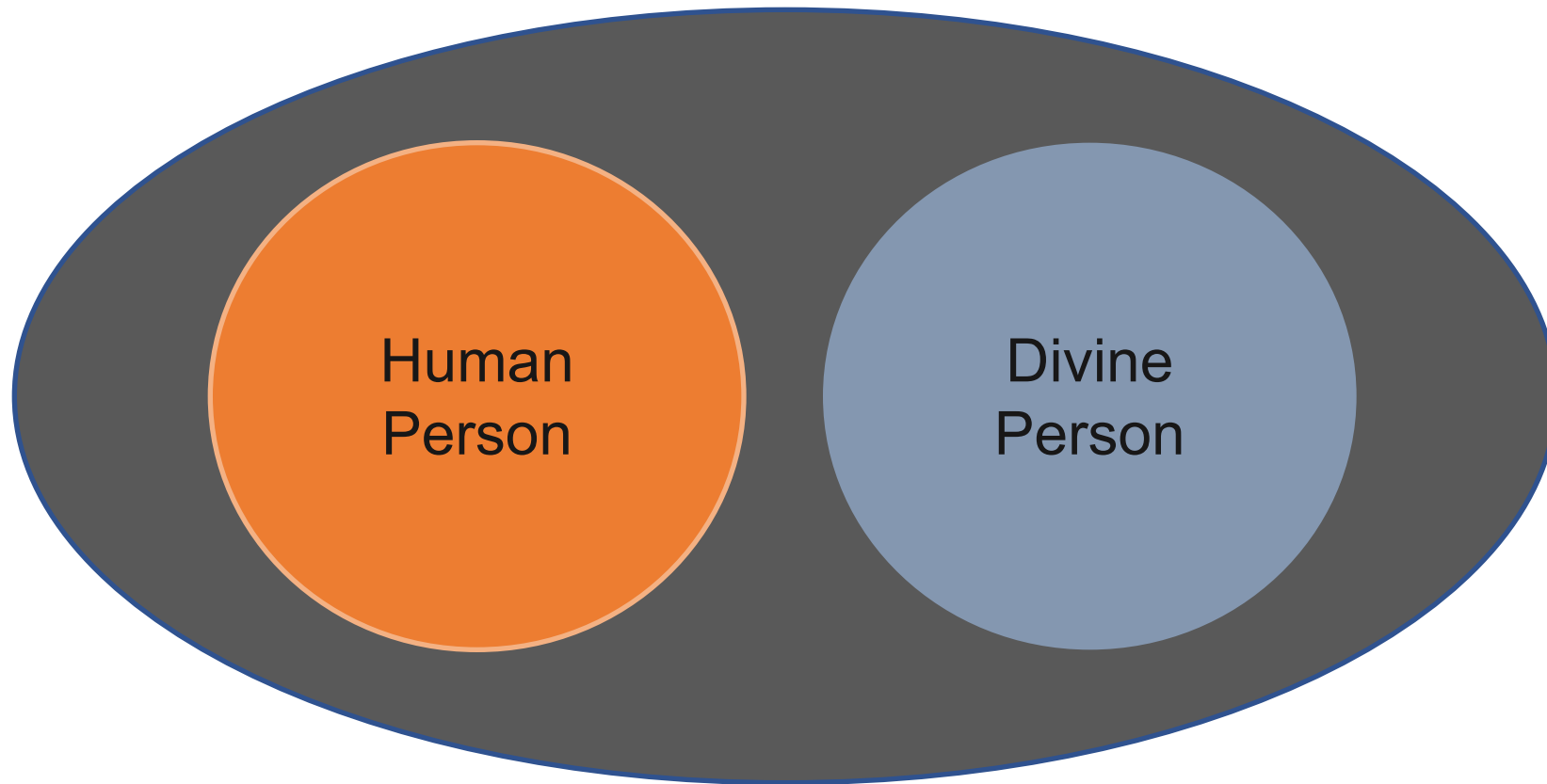




# Nestorianism

- What are the consequences if one embraces Nestorianism?
- It is considered a heresy by all three major branches in Christianity. (Catholic, Orthodox, and Protestantism)
- It entails that Christ was two persons, which means there were two Sons.
- Seems to conflict with the Biblical narrative of Christ in the Gospels.
- Christ speaks as I and not we in the Bible.
- He is presented as being only one person in the scriptures.

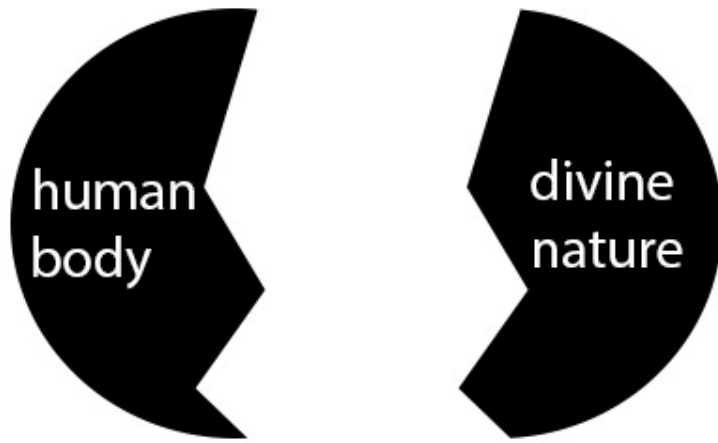
# Nestorianism



# Apollinarianism

- Consequences of embracing Apollinarianism.
- It is considered a heresy by all three major branches in Christianity. (Catholic, Orthodox, and Protestantism)
- It entails that Christ did not have a human soul, which meant that he was not truly/fully human.
- It also entails that Christ only had one nature and not two.
- Conflicts with the Gospel accounts of Christ's seemingly genuine humanity and human experience.
- “That which is not assumed is not saved”-St. Gregory of Nazianzus.
- If Christ did not possess a human soul or mind, then he could not redeem them.

# Apollinarianism



Apollinarianism

- Jesus had a human body but not a human mind or spirit
- His mind and spirit were from the divine nature of the Son of God

# Soteriological Implications of Apollinarianism



“For that which He has not assumed He has not healed; but that which is united to His Godhead is also saved. If only half Adam fell, the that which Christ assumes and saves may be half also; but if the whole of his nature fell, it must be united to the whole nature of Him that was begotten, and so be saved as a whole.”

- Gregory of Nazianzus

# Anhypostasia/Enhypostasia

- Anhypostasis-The Son's human nature would not have existed if it were not for the incarnation. The human nature is not a person apart from the incarnation.
- Enhypostasis-The human nature is only a person because the Son brings His personhood to the assumed human nature. The Human nature is not, nor could it have been a person independent of the Son's assumption.
- Second Council of Constantinople in 553 CE was the fifth ecumenical council.
- The concept was utilized by the council even though the terminology was not explicitly used by the council.
- This notion was adopted in an attempt to avoid Nestorianism
- The assumption relation-soul is a person unless it is assumed by a divine person. Fails because it rejects the distinction made.

# Understanding Logic

- Helps to think in proper categories.
- Helps spot flaws in arguments.
- Helps to know understand yourself and Allah better.

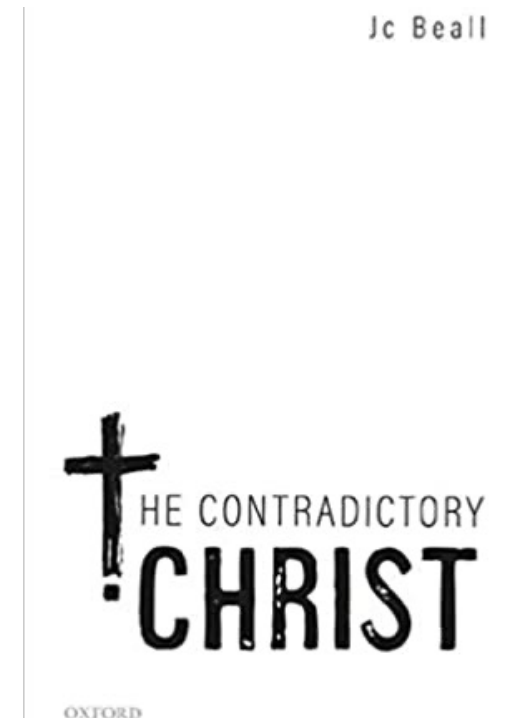
# Incoherence

- In modal logic there are three categories. Possible, Impossible, and Necessary.
- Something that is possible is this presentation. It didn't have to exist. Could've been otherwise.
- Something that is impossible is a married bachelor or a square-circle.
- Something that is necessary is God's existence,  $1+1=2$ , the law of non contradiction, etc.
- For something to be possible it must be logically coherent.
- This is a minimum standard for truth.
- I am making the claim that the orthodox doctrine of the incarnation is a logical impossibility. (see slide 27)
- What about true contradictions?



# Jc Beall – The Contradictory Christ

- "The quest to consistentize Christ – the quest to give a consistent solution to what Richard Cross (2011) famously dubbed ‘the fundamental problem of christology’ – enjoys a long, fascinating history; and the quest continues in full force up through today. But I believe that the quest should end. I believe that christian thinkers should accept the contradiction of Christ. Christ is a contradictory being. So goes the central thesis of this book. At the crux of christian theology is a contradiction: namely, Christ Jesus is a being of whom some claims are both true and false. That’s it.”



# What is The Logical problem of the Incarnation?

- Contradictory sets of attributes predicated of a single person.
- How can a single person simultaneously be both omniscient and ignorant, omnipotent and weak, etc?
- The Biblical Jesus problem-Jesus appears to have limitations in the New Testament
- According to the theologian Herbert Maurice Relton, “The Person of Christ is the bankruptcy of logic”.

# What is The Logical problem of the Incarnation?

Dr. William Lane Craig explains the problem

- “But if anything appears to be a contradiction, surely this is it! How can Jesus be both God and man, infinite and finite, Creator and creature? How can we unite in a single person both omniscience and ignorance, omnipotence and weakness, moral perfection, and moral perfectibility? The attributes of deity seem to drive out the attributes of humanity, so that it seems logically inconsistent to affirm with the historic Christian Church that Jesus is truly God and truly man (vere Deus/vere homo).”



# Contemporary Christian Analytic theology

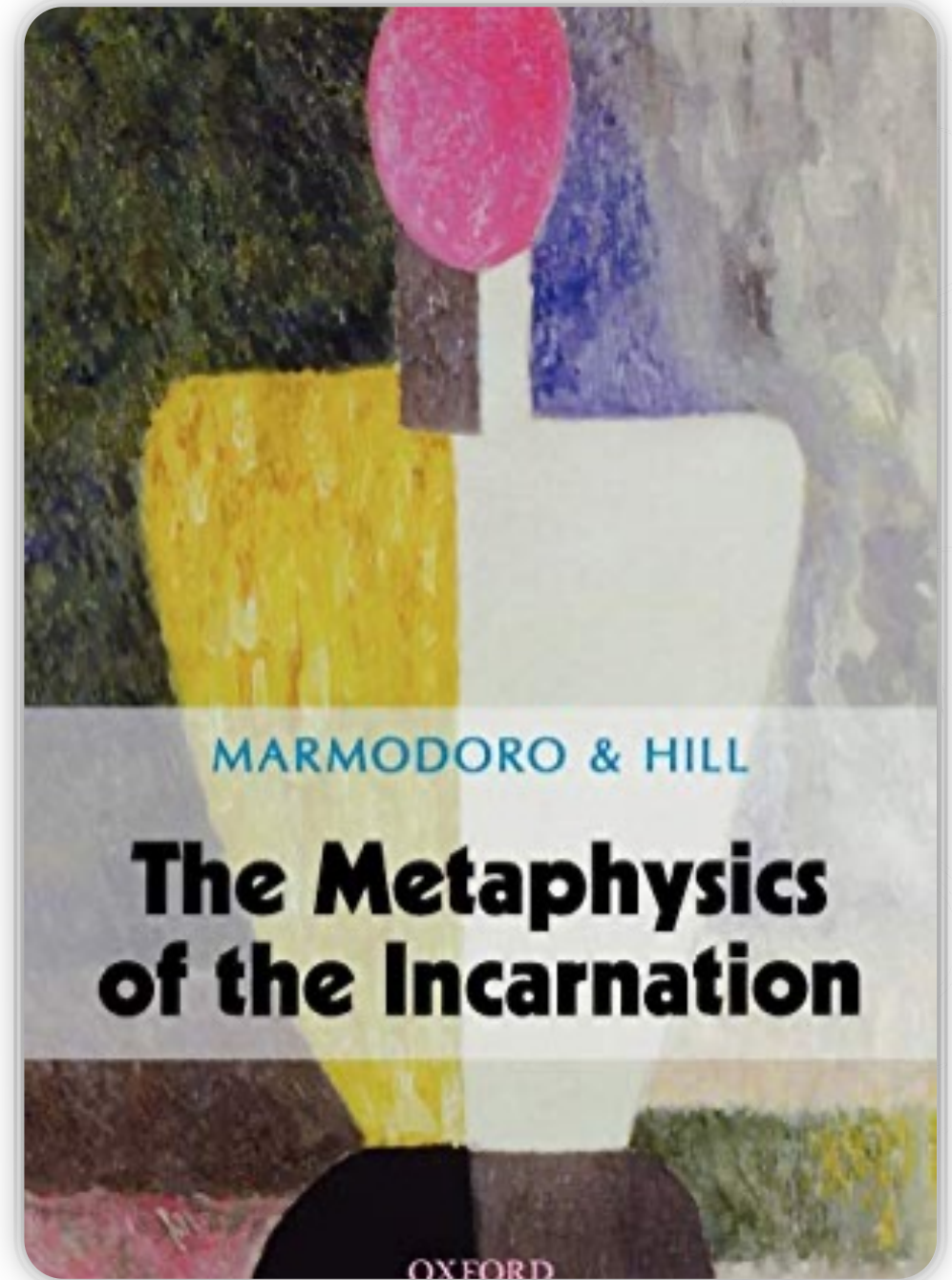
- Analytic theology is the project of applying the tools of analytic philosophy to specific theological questions/issues.
- It is a relatively new field that has blossomed over the past few decades.
- Popular Christian analytic theologians—Alvin Plantinga, Richard Swinburne, William Hasker, Eleonore Stump, William Lane Craig, Oliver D. Crisp, Michael Rea, Brian Leftow, Sarah Coakley, Tim Pawl, Joshua Farris, Ryan Mullins, etc.
- Some of the key doctrines currently focused on are the Trinity, Incarnation, Atonement, models of God, etc.

# Models of the incarnation

- A model is a way of expressing a particular doctrine in a clear and metaphysically robust sense.
- Models typically have general guidelines set out by scripture and tradition that the theologian seeks to respect.
- These models seek to answer objections specific to the doctrine in question.
- They should also attempt to respond to objections to their specific models as well as critique other models on offer.
- Many times, these models are mutually exclusive.
- How many models of the incarnation are there?

# Criteria For Acceptable models

“Those who address these issues operate under certain constraints, which the vast majority of Christian theologians have agreed are important—although they have not agreed about how to express them or about which models respect them. First, Christ must be fully and genuinely divine. Second, he must be fully and genuinely human. Third, he must be genuinely a single person. If Christ had not met these conditions, he could not have been a true savior.”



# Goal of models of the incarnation

- Explain the doctrine of the incarnation in a clear and concise manner.
- Present a model of the incarnation that respects the criteria laid down by Chalcedon.
- Respond to the Incoherence Objection and the Biblical Jesus Problem.
- Detail the metaphysics of the incarnation in a robust fashion that is coherent and insightful.
- Respond to possible objections against one's model.
- Critique other models on offer.
- Give reasons for preferring a particular model over others.



# Key Figures in Incarnation Model Building

- Oliver D. Crisp
- Tim Pawl
- Thomas Morris
- William Lane Craig
- Richard Swinburne
- Thomas Flint
- Richard Cross
- Andrew Loke





# Linguistic vs. Metaphysical solutions

- Linguistic solutions merely attempt to give a coherent way of speaking about the incarnation.
- Metaphysical solutions attempt to explain the ontology of the incarnation in a meaningful fashion.
- Some examples of linguistic solutions are reduplicative predication and relative identity.

# Reduplicative Predication

- Reduplication is also sometimes known as “the qua move”.
- Qua comes from the Latin meaning “as” or with respect to.
- This is a very popular move made in the literature.
- Many popular Christian apologists use this linguistic device as well.
- It is a tool used to attempt to avoid the incoherence objection.
- Example: Christ is omnipotent as God, but weak as man.

# Does it solve the problem?

- “An important advance in recent work on the incarnation has been the recognition that the reduplicative strategy, in itself, operates only at the linguistic level.....The reduplicative strategy is, in itself, a strategy that operates at the level of language only. It is a way of avoiding ascribing explicitly inconsistent properties to Christ. It is not, in itself, a metaphysical strategy. It does not tell us how or why Christ avoids having inconsistent properties, or how this is compatible with his being fully divine and fully human. To do that, the defender of the reduplicative strategy must go beyond mere reduplication and into metaphysics, to show why the use of this language is legitimate.”—  
Jonathan Hill *The Metaphysics of the Incarnation* (Intro)

# Relative identity

- Claims either that such a relation as classical identity does not exist, or it may hold generally, but not in the case of the incarnation.
- Relative identity models posit that identity in the case of Christ is “sortal relative”.
- Sortal relative means that two things are identical in one sense, but not identical in another sense.
- Formal expression: it is possible for a and b to be the same F, but not the same G.
- According to which, the principle of the indiscernibility of identicals does not hold.
- Rejected by most philosophers. Peter Van Inwagen is a proponent of RI.
- Not popular as it eschews classical identity and operates only at the linguistic level, not the metaphysical level.

# Classical Identity

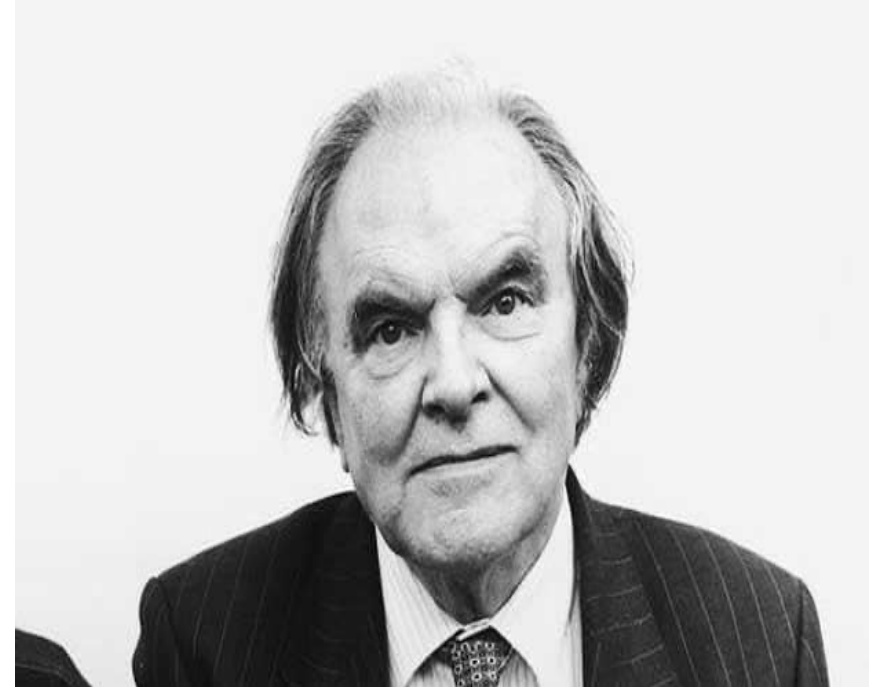
- Identity is a relation, to be the same means to be numerically identical
- Identity is transitive: This means that if a is identical to b and b is identical to c then it follows that a is identical to c
- Identity is symmetrical: If a is identical to b then b is identical to a
- Identity is reflexive: The relation can only apply to a thing and itself. Example of myself in grammar.
- Identity assumes indiscernibility: This is known as Leibniz's Law or the identity of indiscernibles. Two things cannot be identical if they differ at any time or differ timelessly.
- Formulation of Leibniz's Law: x and y are identical if and only if any predicate or property (p) possessed by x is also possessed by y and vice versa.

# Classical Vs. Relative Identity Examples

- Batman is identical to Bruce Wayne. (CI)
- Superman is identical to Clark Kent. (CI)
- Jake Brancatella is identical to The Muslim Metaphysician. (CI)
- Your car is identical to my car, but they are different colors.
- Your dog is identical to my dog, but they are different sexes.

# Pure Relative Identity

- Pure Relative Identity-Classical identity relation does not exist whatsoever.
- Claims it is meaningless to ask whether or not two things are “the same” without a “sortal relative.
- Peter Geach was a Catholic philosopher that is known as the founder of modern relative identity theories.
- Much of his views were developed through his debates with the well-known philosopher William Van Orman Quine 1970’s.



# Impure relative identity

- Impure Relative Identity—Noncommittal on whether or not classical identity is a real relation.
- A proponent of impure relative identity says that with respect to things like the Trinity and Incarnation classical identity doesn't hold.
- Remains agnostic on classical identity obtaining in the natural world.
- Peter Van Inwagen is the most prominent defender of this view.
- Most philosophers and logicians believe that classical identity is a real relation that is axiomatic.



# Peter Van Inwagen on Relative Identity

- A philosopher who denies the existence of classical, absolute identity may find materials in the procedure I have outlined for an explanation of the fact that most philosophers and logicians have assumed that there is such a relation as classical identity....as far as I am able to tell, relative identity logic has no utility outside of Christian theology.”



# William Lane Craig on relative identity

- “The so-called Athanasian Creed (eighth century) enjoins Christians “to acknowledge every Person by Himself to be God and Lord,” If these declarations are intended to imply that statements like “The Father is God” are identity statements, then they threaten the doctrine of the Trinity with logical incoherence. For the logic of identity requires that if the Father is identical with God and the Son is identical with God, then the Father is identical with the Son, which the same Councils also deny....The fundamental problem with the appeal to Relative Identity, however, is that the very notion of Relative Identity is widely recognized to be spurious.

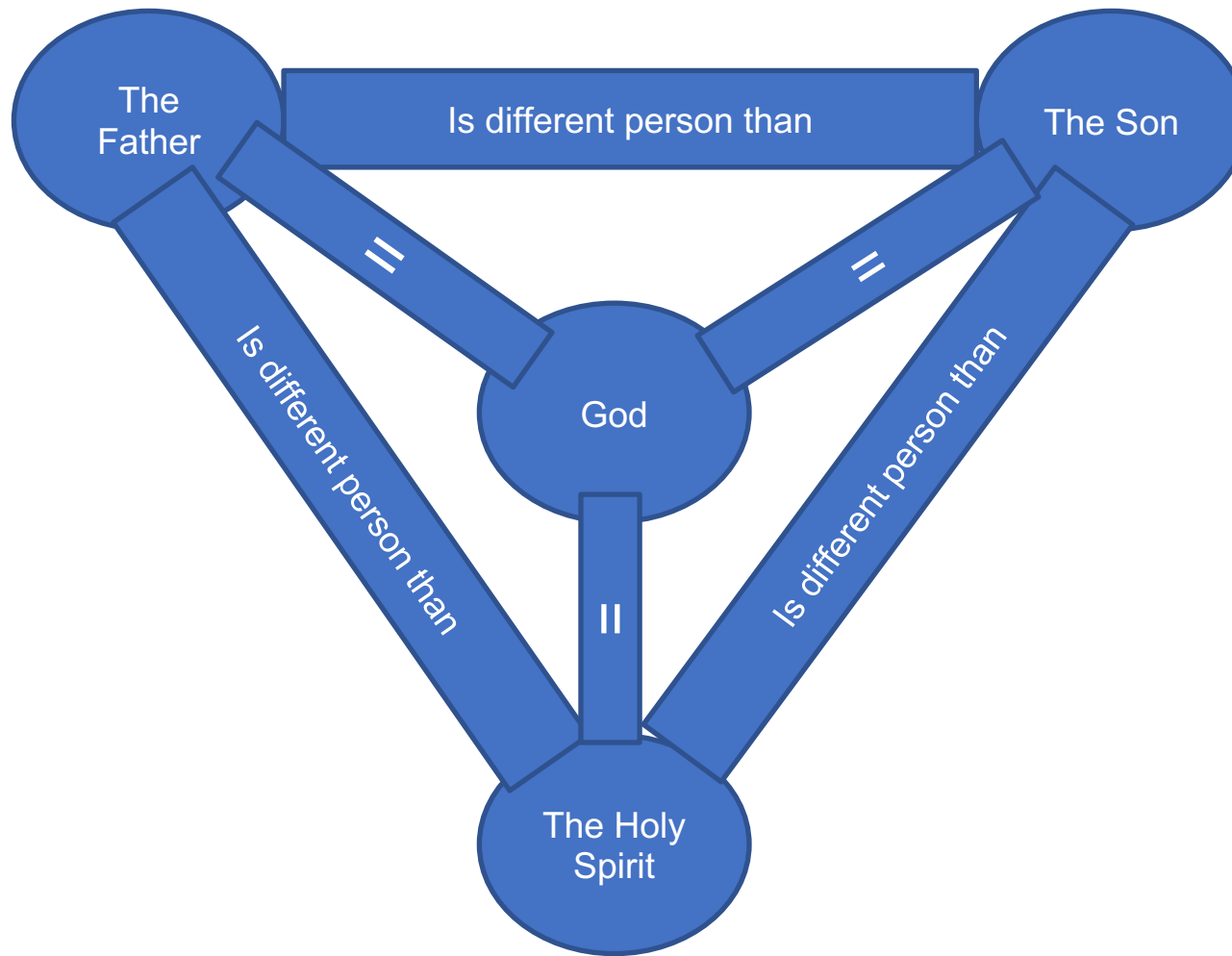
# William Lane Craig on Relative Identity

- Finally, even granted Relative Identity, its application to Trinitarian doctrine involves highly dubious assumptions. For example, it must be presupposed that  $x$  and  $y$  can be the identical being without being the identical person. Notice how different this is from saying that  $x$  and  $y$  are parts of the same being but are different persons. The latter statement is like the affirmation that  $x$  and  $y$  are parts of the same body but are different hands; the former is like the affirmation that  $x$  and  $y$  are the identical body but are different hands. Van Inwagen confesses that he has no answer to the questions of how  $x$  and  $y$  can be the same being without being the same person or, more generally, how  $x$  and  $y$  can be the same  $N$  without being the same  $P$ .”

# Relative Identity and the Trinity

- The Father, Son, and Spirit are the identical being, but not the identical person.
- Seems to be a standard Christian Apologetic claim.
- Question for Christians: Are the Father and the Son the same God? Yes.
- Are they the identical persons? No.
- This commits one to relative identity theory and denies that classical identity applies to God.
- William Lane Craig does not think that the Father and the Son are the same God.
- Much more can be said about this....

# Relative Identity Trinitarianism



# Metaphysical Solutions/Models

- Typically divided into two main groups.
- Transformational and Relational models.
- These models differ in what the incarnation means ie what it means for God to become a human.
- These models are mutually exclusive ie they cannot both be true.

# Transformationalist Models

- God becoming human means, God transforming into a human being.
- God transforms into a human in the same way that a caterpillar becomes a butterfly.
- God loses some properties of divinity and gains new properties of humanity.
- Physicalist (man is completely physical) vs. dualist models (the soul is an immaterial substance).
- Dualist accounts suggest that the Son transformed either into a human mind or a combination of the human mind and body.
- Some dualist accounts resemble Apollinaris of Laodicea's view.

# Relational Models

- God becoming man means God enters into an intimate relationship with a human being.
- God acquires a human soul, mind, will, and body in addition to the divine person.
- Rejection of transformational models.
- Transformational model: Let X stand for an ordinary human being. The Son transforms into X.
- Relational model: The Son becomes related to X in a unique and significant way.
- Relational models reject that the Son became identical with the human being Jesus.



# Concrete Vs. Abstract Nature Views

- A concrete nature view asserts that the human nature is a particular thing, which is not shareable.
- On the concrete nature view my human nature is distinct from your human nature and vice versa. The same can be said for Christ's human nature.
- The abstract nature view asserts that the human nature is a universal, which is shareable.
- My human nature is identical with your human nature and vice versa. The same can be said for Christ's human nature.
- On an abstract nature view a human nature is a set of essential properties that are necessary and sufficient for humanity.

# Concrete Vs. Abstract Nature Views Cont.

- Proponents of Relational models tend to be concretists.
- They believe that Christ acquired a human nature by entering into a relationship with a concrete particular.
- Transformationalists are typically abstractists.
- They believe that Christ acquired a human nature by acquiring a set of essential properties that are necessary and sufficient for humanity.

# Was Christ's Nature Concrete Or Abstract?

- Christ's body was concrete and not abstract.
- Typically, Christians hold to substance dualism and the idea that human beings have a concrete human soul.
- If Christ was truly man and like us in all things apart from sin (Hebrews 4:15), then it would seem to entail that Christ too had a concrete human soul just like us.
- However, on abstract nature views Christ does not have a concrete human soul.
- The ANV states that Christ's human soul was a set of essential properties necessary and sufficient for Christ's genuine human mental life.
- On an ANV, this would seem to be an incompatibility between Christ and the rest of humanity.

# What kind of soul did Christ have?

- “The Aristotelian one, according to which the acquisition of a ‘rational soul’ consists in the acquisition of a set of properties, the possession of which was essential for ordinary humans but only contingent for Christ. This understanding does, however, mean that they have to understand other humans having souls in a different sense from Christ having a soul.”—Richard Swinburne

# Pope Leo's Tome to Flavian

- “It does not belong to the same nature [non eiusdem naturae est] to weep out of deep-felt pity for a dead friend, and to call him back to life again at the word of command...or to hang on the cross and...to make the elements tremble; or to be pierced by nails and to open the gates of paradise for the believing thief. Likewise, it does not belong to the same nature to say I and the Father are one, and to say The Father is greater than I.”
- “[I]f he accepts the Christian faith and does not turn a deaf ear to the preaching of the gospel, let him consider what nature it was that hung, pierced with nails, on the wood of the cross [quae natura transfixa clavis pependerit in crucis ligno]. With the side of the crucified one laid open by the soldier's spear, let him identify the source from which blood and water flowed, to bathe the church of God with both font and cup.” (Tanner 1990, 81)

# St. Cyril's and Constantinople

- If it is necessary to believe that being God by nature he became flesh, that is man ensouled with a rational soul, whatever reason should anyone have for being ashamed at the expressions uttered by him should they happen to be suitable to him as man?" St. Cyril's Third Letter to Nestorius (55–6)
- Anathema 4: "Finally, if anyone does not accept the teaching of the holy fathers that the union occurred of the Word of God with human flesh which is possessed by a rational and intellectual soul, and that this union is by synthesis or by person, and that therefore there is only one person, namely the lord Jesus Christ, one member of the Holy Trinity: let him be anathema." Second Council of Constantinople

# Timothy Pawl on Christ's Human Nature

- “If the human nature of Christ referred to in the councils is the sort of thing that can hang on a cross, be pierced, weep, feel pity, and say “the Father is greater than I,” then the human nature of Christ referred to in the councils is a concrete nature. The human nature of Christ referred to in the councils is the sort of thing that can hang on a cross, be pierced, weep, feel pity, and say “the Father is greater than I.” The human nature of Christ referred to in the councils is a concrete nature (From 1, 2).

# Timothy Pawl on Christ's Human Nature Cont

- Again, Justinian approvingly cites St Cyril as saying, in his letter to Eulogius, “So then, when we speak of the union [in Christ], we confess that it is a union of flesh endowed with a soul and mind, and of the Logos; and this is how those who speak of two natures think.”
- Examining the medieval west supports this claim. Marilyn McCord Adams (2005, 26; 2006, 123; 2009, 250), Cross (1989; 2002, 265; 2005, 218), Alfred Freddoso (1986, 30–2), and Eleonore Stump (2004, 206–7; 2005, 409) all read the medievals as understanding the human nature of Christ to be a composite of body and soul.”



# CJF Williams on the human nature of christ

- “The second trouble about the view that the nature which the Word assumed was the universal humanity in which we all share is that there is no such thing. And if there were, to say that our Lord became it would be to obscure the truth that he became “like us in all things, save only sin”; for you and I and old Uncle Tom Cobley are men, not humanity....The human nature of Christ is an individual nature, not some Platonic abstraction.” CJF Williams, A Programme of Christology

# Compositionalist Models

- The most popular type of the relational models. The most prominent model throughout history up until today.
- This view says that Christ is a single entity with distinct parts.
- The most popular version is a three-part compositionalist account in which Christ consists of the Son, a human mind, and a human body.
- When the Son becomes man, he becomes a part of the greater whole which is Christ.
- Or when the Son becomes man, he acquires parts.
- Christ had two minds.
- The main issue with compositional models is they seem to entail Nestorianism.

# Motivation For Compositionalist models

- Historically Christians held to the doctrine that God is atemporal (outside of time).
- If God is timeless, then God cannot change.
- If God transforms into something, then God changes.
- God's relations can change without He, Himself changing.
- Jake is taller than John. John later grows taller than Jake. Jake's relation to John changes without Jake changing.

# What Is classical Theism?

- Classical Theism in Christianity is the historical position of the Church.
- It can be said to entail “the core four”.
- Simplicity, timelessness, immutability, and impassibility.
- Simplicity-God’s attributes and actions are identical to His essence such that there is no metaphysical complexity in God whatsoever.
- Timelessness-God has no beginning, no end, and no succession in His life.
- Immutability-God cannot undergo any changes.
- Impassibility-God cannot suffer or experience emotions. He cannot be moved emotionally by anything outside of Himself.

# Classical Theism and Change

- Under classical theism, if God is immutable, He cannot undergo any changes whatsoever.
- No intrinsic nor extrinsic changes.
- An intrinsic change occurs when the thing itself changes not in virtue of anything else outside of it.
- An extrinsic change occurs when the thing changes either wholly or partly due to something outside of itself.
- God cannot even undergo a mere Cambridge change.
- “Jake is taller than John. John later grows taller than Jake. Jake’s relation to John changes without Jake changing.” This is an example of a Cambridge change. Jake would be said to have undergone a Cambridge change.

# Doctrine of no real relations

- The doctrine of no real relations is a doctrine developed by St. Augustine and others. It was followed up by Aquinas and much of the classical theistic tradition.
- The doctrine states that God is not really related to the universe at all, which on the face of it seems quite absurd.
- For Augustine, God does not acquire the property of being the creator once the universe begins to exist because God is not really related to the universe.
- If this were to occur, then God would undergo a Cambridge change at minimum, which would result in God changing and therefore being in time.
- The prime motivation for this doctrine was trying to maintain that God did not change or enter into time in virtue of creation or obtaining new relations.

# No real relations and compositional Christology?

- Remember that the compositionalist model is a form of a relational model.
- It states that the Son enters into a unique relationship with a human being.
- If this is a real relation, then this seems to result in God changing ie acquiring a new relation with a human. If God changes, then he would be in time.
- This amounts to abandoning the no real relations doctrine, which was used to maintain God's timelessness.
- If God does not enter into a new relation with a human being, then he was either eternally really related to this human or He never was and never will be.
- If God never was really related to this human being, then what is the difference between Jesus and myself?

# Aquinas on the Problem

- [Summa Theologiae](#), Part 3, Question 2
- “On the contrary, Whatever has a beginning in [time](#) is [created](#). Now this union was not from [eternity](#), but began in [time](#). Therefore the union is something [created](#). I answer that, The union of which we are speaking is a relation which we consider between the Divine and the [human nature](#), inasmuch as they come together in one Person of the [Son of God](#). Now, as was said above ([I:13:7](#)), every relation which we consider between [God](#) and the creature is really in the creature, by whose change the relation is brought into being; whereas it is not really in [God](#), but only in our way of thinking, since it does not arise from any change in [God](#). And hence we must say that the union of which we are speaking is not really in [God](#), except only in our way of thinking; but in the [human nature](#), which is a creature, it is really. Therefore we must say it is something [created](#).”



# Gregory Palamas 1296-1359

- Orthodox saint known for crystalizing the essence-energy distinction
- The Triads
- “There are, however, energies of God which have a beginning and an end, as all the saints will confirm. Our opponent...thinks that everything which has a beginning is created; this is why he has stated that only one reality is unoriginate, the essence of God, adding that "what is not this essence, derives from a created nature." But even if this man considers that everything that has a beginning is created, we for our part know that while all the energies of God are uncreated, not all are without beginning...

# Gregory Palamas Cont

- ... Indeed, beginning and end must be ascribed, if not to the creative power itself, then at least to its activity, that is to say, to its energy as directed towards created things. Moses showed this, when he said, "God rested from all the works which He had begun to do. How then would the Superessential One not be different from its proper energy? But, he asks, are the unoriginate energies identical with the Superessential One? There are among them some which have an end but not a beginning, as Basil the Great has said concerning the prescience of God. The superessential essence of God is thus not to be identified with the energies, even with those without beginning ; from which it follows that it is not only transcendent to any energy whatsoever, but that it transcends them "to an infinite degree and an infinite number of times", as the divine Maximus says."

# Aquinas vs. Palamas

- Thomas Aquinas, Summa Theologiae, Part 3, Question 2
- “On the contrary, Whatever has a beginning in time is created.”
- Gregory Palamas, The Triads
- “Our opponent...thinks that everything which has a beginning is created...”
- Direct contradiction between the two thinkers on this question

# What is the Incarnation Again?

- God didn't transform into a human
- God didn't become related to a human nature
- A particular human nature merely became related to God in a special way
- In what way is this significant?

# Argument For God Changing

- P1 If God has a new real relation, then God changes. (Classical Theism affirms this)
- P2 God has a new real relation. (Compositional Christology)
- P3 Therefore, God changes. (Classical Theism denies this)
- P4 God does not change. (Classical Theism affirms this)
- P5 God both changes and does not change.

# Argument For God Changing #2

- P1 If God goes from not possessing a human nature to possessing a human nature, then God changes.
- P2 God goes from not possessing a human nature to possessing a human nature.
- P3 Therefore, God changes.
- P4 God cannot change. (Classical Theism)
- P5 God both changes and does not change.

# Divine Simplicity and Compositional Christology

- Divine simplicity is a central tenet of classical theism.
- Divine simplicity states that everything in God is God. All of His attributes and actions are identical to each other and identical to the essence. A negation of any metaphysical complexity or multiplicity whatsoever.
- If God has metaphysical complexity, then God is dependent.
- Proponents of DS negate any real distinct attributes as they claim if they are not identical to the essence, then there is composition which requires a third thing as a cause of their composition.
- The Son or Christ as a person has parts. Divine and human parts.
- What is the third thing which is required as a cause of their composition?
- There is none, which negates the claim that there needs to be one.

# Compositional Christology entails God is dependent

- P1 If God the Son has metaphysical complexity, then God the Son is dependent. (Argument for Divine Simplicity)
- P2 God the Son has metaphysical complexity. (CC entails this)
- P3 Therefore, God the Son is dependent.
- P4 God the Son cannot be dependent. (Classical Theism)
- P5 God the Son is both dependent and not dependent.



# Compositional Christology Entails God Has a Cause

- P1 If God the Son is metaphysically complex, then God the Son has a cause other than Himself. (Argument for Divine Simplicity)
- P2 God the Son is metaphysically complex. (CC entails this)
- P3 Therefore, God the Son has a cause other than Himself.
- P4 God the Son cannot have a cause other than Himself. (Classical theism)
- P5 God the Son both has a cause other than Himself and does not have a cause other than Himself.

# Kenotic Christology

- Christ had all of the essential human attributes, but he didn't have all of the essential divine attributes.
- How can Christ be said to be truly/fully divine without essential divine attributes?
- Results in an ad hoc redefining of God's attributes.
- Omniscience becomes the ability to be omniscient instead of actually being omniscient.

# Versions of Kenoticism

- Strong Ontological Kenoticism—At the incarnation the Son relinquished his divinity altogether.
- Standard Ontological Kenoticism—At the incarnation the Son relinquished some, but not all of his divine attributes.
- Functional Kenoticism—At the incarnation the Son refrains from exercising certain divine attributes. Examples include his omniscience, omnipotence, etc.

# Problems with Kenoticism

- Both forms of Ontological Kenoticism result in Christ not being fully/truly divine.
- Functional Kenoticism results in Christ truly being omniscient and omnipotent even though he appeared in the Gospels not to be (Matthew 24:36, Mark 13:32, Luke 2:52).
- So, on functional kenoticism when the Son says that he did not know the hour he was either lying or this must be reinterpreted to mean something else.
- Functional kenoticism makes the Incarnation look like Superman disguised as Clark Kent.

# Andrew Loke's Divine Preconscious Model

- Loke's DPM is a version of functional kenoticism.
- Conscious, Preconscious, and subconscious.
- Divine knowledge transformed into the preconscious.
- Christ knew all things in his preconsciousness, but refrained from using it at times.
- Loke's model seems to be an abstract nature view, but he declares it a concrete nature view.
- Superman disguised as Clark Kent?

# Oliver D. Crisp on DPM

- “But this does not turn back the incoherence objection raised by Arcadi for the following reasons. First, if the human mental life of Christ (what would normally be thought of as the human soul of Christ) is fundamentally a property of the Word incarnate, not a concrete particular as is the case with other mere human beings like you and me, then Christ’s human mental life is significantly different from that of other human beings in a way that seems theologically problematic. Arcadi suggests that one way out for Loke is to reject a three-part concrete nature view of the Incarnation in favor of an abstract nature understanding of the Incarnation. Then it would make sense to say that the assumption of human nature by the Word involved the acquisition of those properties necessary and sufficient to exemplify a human mental life.

# Oliver D. Crisp on DPM Cont

- Yet even if Loke were to go down this route, he would still have to explain how Christ can be “like us in every way, sin excepted” (Heb. 4:15) when he lacks a human unconscious, which he seems to think all other mere human beings apart from Christ possess. In this connection he claims that a human unconscious is not a requirement of human psychology. His argument for this conclusion is that it is theoretically possible that future psychological techniques may become so sophisticated that the repression of the unconscious is overcome such that no region of the human mind is beyond human access (69). But even if that is right (a matter that I am not competent to judge) it is not clear to me how this is salient. For if Christ comes to reconcile the whole human person, and all mere human beings to the present have an unconscious, then it looks like Christ lacks a mental trait all other mere humans to the present possess...

# Oliver D. Crisp on DPM cont.

- ...And on the basis of the venerable catholic claim that “that which Christ has not assumed is not healed” one might infer that if Christ does not have a human unconscious he has not healed the human unconscious.”
- “By Arcadi’s estimate, this seems to be tantamount to an abstract view of the human soul of Christ, not a concrete nature view. Or, if not that, it seems to be a case of smuggling in an abstract nature view into Loke’s account of the mental life of Christ. In which case, Loke’s model is in trouble for two reasons. First, because it is not internally consistent; and, second, because it yields an account of Christ’s human nature that implies Christ’s human nature is significantly unlike other mere human natures like that possessed by you or me, contrary to Hebrews 4:15 and the classical Chalcedonian Christology he takes himself to be defending. For if Arcadi is right, it looks like Loke is committed to a three-part concrete nature model of incarnation that includes a “human soul,” the human mental aspects of which are fundamentally properties rather than a concrete particular as would be the case with a normal mere human soul like yours or mine.”



# Two Person Vs. No Person Dilemma

- Both the Trinity and Incarnation are Christian doctrines dependent upon the What vs. Who distinction.
- Trinity=One what (nature/essence/being) and three whos (persons).
- Incarnation=Two whats (natures) and one who (person).
- WHO is the subject of Christ's ignorance in Matthew 24:36?
- Who is the subject of Christ's weeping in John 11:35?
- Ask any question that is indicative of the human attributes of Christ with a WHO question.

# Two person Vs. No person dilemma Cont.

- WHO grew in wisdom in Luke 2:52?
- If you say it was the human nature only, then you are attributing WHONESS to a WHAT. Thereby, making Christ's human nature a person. This would entail the heresy of Nestorianism. This is a move that popular Christian apologists make quite frequently.
- If you say that it was Christ's divine nature only, then it seems that Christ relinquished his divine omniscience due to the incarnation, which means he would no longer be truly God.
- It appears we have no person to attribute this property.
- If you say it was the person of Christ, which is the correct answer, then where does that lead?
- WHO was omniscient according to John 21:17?
- We ask the same questions and arrive at the answer that it is the person of Christ.
- This leads to the person of Christ being both omniscient and ignorant simultaneously, which is a contradiction.

# St. Maximus The confessor

- St. Maximus the Confessor was a seventh century theologian.
- Known for espousing Dyothelitism and refuting Monothelitism.
- St. Maximus said that whatever is predicated of either nature (divine and human) is likewise to be predicated of the one person of Christ.
- This seems to lead to the person of Christ simultaneously possessing contradictory sets of attributes.

# Oliver D. Crisp on the No-person Objection

- “It is possible to use the communication of attributes to help make some sense of the no-person objection. But this, I concede, is a tricky area in the metaphysics of the hypostatic union in which more work needs to be done....But if the argument offered here is successful, a number of intellectual impediments to the model will have been removed or (in the case of the no-person objection) significantly reduced.”—Oliver D. Crisp  
Compositional Christology  
Without Nestorianism



# Incarnation as a mystery

- Dale Tuggy lists 5 meanings of the term mystery mentioned in the current literature.
- [1] a truth formerly unknown, and perhaps undiscoverable by unaided human reason, but which has now been revealed by God and is known to some
- [2] something we don't completely understand
- [3] some fact we can't explain, or can't fully or adequately explain
- [4] an unintelligible doctrine, the meaning of which can't be grasped
- [5] a truth which one should believe even though it seems, even after careful reflection, to be impossible and/or contradictory and thus false.

# Negative Mysterialism

- Negative mysterians claim that the Incarnation is a mystery in the sense that it is an unintelligible doctrine, the meaning of which can't be grasped. Fourth meaning from previous slide.
- Dale Tuggy on negative mysterianism, “Opponents of this sort of mysterianism object to it as misdirection, special pleading, neglect of common sense, or even deliberate obfuscation. They emphasize that trinitarian theories are human constructs, and a desideratum of any theory is clarity. We literally can't believe what is expressed in trinitarian language, if we don't grasp the meaning of it, and to the extent that we don't understand a doctrine, it can't guide our other theological beliefs, our actions, or our worship.”

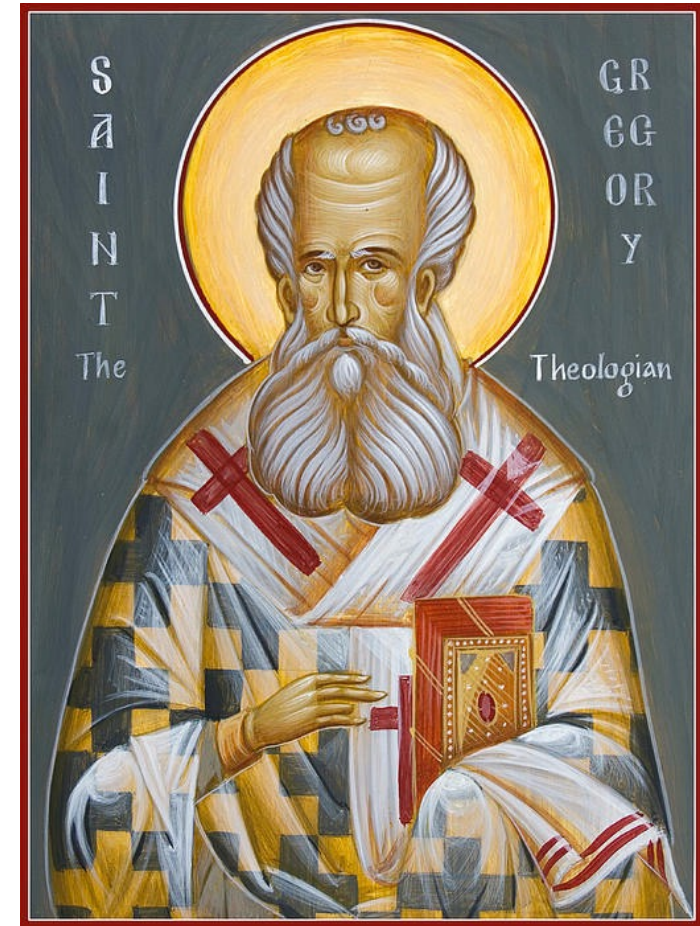
# Positive Mysterialism

- Positive mysterians claim that the Incarnation in the sense that it is a truth which one should believe even though it seems, even after careful reflection, to be impossible and/or contradictory and thus false. Fifth meaning from previous slide.
- Use quantum mechanics and other perceived apparent contradictions in the natural world as justification for accepting the view.
- God's incomprehensibility is irrelevant to accepting apparent contradictions about God.
- How does one know when something is an actual contradiction rather than an apparent one?



# St. Gregory of Nazianzus On Mysterianism

- “So, in the end, I resolved that it was best to say “goodbye” to images and shadows, deceptive and utterly inadequate as they are to express that reality. I resolved to keep close to the more truly religious view and rest content with some few words, taking the Spirit as my guide and, in his company and in partnership with him, safeguarding to the end the genuine illumination I had received from him, as I strike out a path through this world. To the best of my powers I will persuade all men to worship Father, Son, and Holy Spirit as the single Godhead and power, because to him belong all glory, honor, and might forever and ever. Amen.” (Nazianzus, Oration 31, 143.)





# Practical Application in Dawah

- Ask questions before making arguments.
- Find out which sect they belong to. (Catholic, Eastern Orthodox, or Protestant)
- Catholics and Eastern Orthodox must remain faithful to the early ecumenical councils.
- Most Protestants adhere to the early councils.
- Protestants are more likely to deny early councils to avoid problems in favor of what they view the Bible saying.

# Questions to ask a Christian

- What sect do you belong to? (Catholic, Eastern Orthodox, or Protestant)
- Do you affirm the early ecumenical councils of the church?
- Should we seek to hold rational beliefs?
- If a belief is shown to be contradictory should we abandon it?
- Should we seek to avoid heretical beliefs?

# Church Fathers

- Earlier people's views deemed heretical by later councils
- Clearly taught by Jesus and yet centuries of disagreement?
- Reliable chain of transmission of tradition with such different views?

# What Does a Human Person consist of?

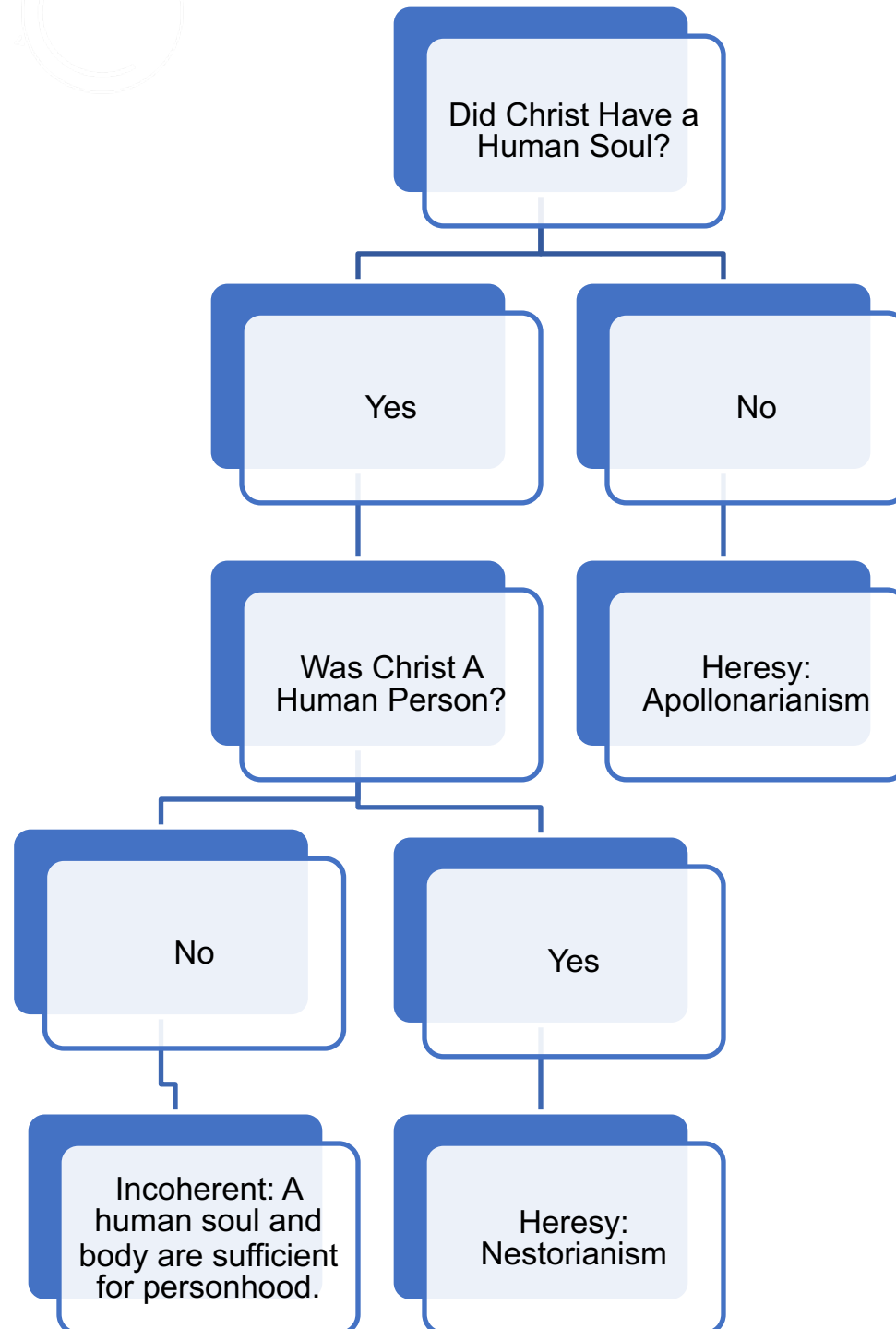
- Do you believe that Christ was fully God and fully man? Yes.
- What is a human person? Human body, soul, and spirit? (Some think spirit and soul are synonymous)
- Did Christ have a human body, soul, and spirit? No? Then how was he fully man?
- If yes, then was he a human person? If not, then that is contradictory.
- If yes, then Christ was 2 persons. (Son was a divine person before incarnation + human person=2 persons.
- Christ being 2 persons is the heresy of Nestorianism.
- Christ not having a human soul is the heresy of Apollinarianism.

# Argument: Christ was A human person

- P1 If Christ had a human body and a human soul, then Christ was a human person. (A human body and human soul conjoined are ontologically sufficient for human personhood)
- P2 Christ had a human body and a human soul. (Creed of Chalcedon)
- C Therefore, Christ was a human person.

# Argument: Chalcedon entails Nestorianism

- P1 If Christ was a human person, then Christ was two persons. (The Son was a divine person from eternity past that added a human nature to himself)
- P2 Christ was a human person.
- P3 Therefore, Christ was two persons.
- P4 Christ was not two persons. (Chalcedon)
- P5 Christ was both two persons and not two persons.



# How many Wills did Christ have?

- One will is the heresy of Monothelitism.
- If Christ had two wills, then how was he not two persons?
- Mark 14:36 And He was saying, “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.”
- If Christ had one will, was that will human or divine? If divine, then how could it be different than the Father’s will?
- If Christ only had a divine will, then how could he be fully human?
- If Christ only had a human will, then how could he be fully divine?



# Will Property of Nature or Person Possibilities Chart

Trinity (1 Nature, 3 Persons)	Will Property of Nature 1 Will	Will Property of Person 3 Wills	Will Property of Nature in Trinity 1 Will	Will Property of Person In Trinity 3 Wills
Incarnation (2 Natures, 1 Person)	2 Wills	1 Will	Will Property of Person in Incarnation 1 Will Inconsistent combination	Will Property of Nature in Incarnation 2 Wills Inconsistent combination

# Was Jesus Fully God?

- What does it mean to be God? (attributes of God)
- Is omniscience a necessary/essential attribute of God? Can one be God without being omniscient?
- Was Jesus omniscient? No (Mark 13:32, Luke 2:52, etc).
- How could Jesus be God if he was not omniscient?
- Refer back to previous lessons on possible solutions and response to them.

# Logical Problem of the incarnation

- How could a single person have two sets of contradictory attributes simultaneously?
- William Lane Craig, “But if anything appears to be a contradiction, surely this is it! How can Jesus be both God and man, infinite and finite, Creator and creature? How can we unite in a single person both omniscience and ignorance, omnipotence and weakness, moral perfection, and moral perfectibility? The attributes of deity seem to drive out the attributes of humanity, so that it seems logically inconsistent to affirm with the historic Christian Church that Jesus is truly God and truly man (vere Deus/vere homo).”

# Does God Change?

- Did the Son know the hour prior to the incarnation?
- Did the Son know the hour while incarnate? No. Mark 13:32.
- If the Son is God and he goes from knowing the hour to not knowing the hour, then God changes.

# Argument For God Changing

- P1 If God goes from not possessing a human nature to possessing a human nature, then God changes.
- P2 God goes from not possessing a human nature to possessing a human nature.
- P3 Therefore, God changes.
- P4 God cannot change. (Classical Theism)
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# Who did not know the hour?

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